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To the Sky Line

AN EDITORIAL

The Little Brown Church

JOHN C. MONSMA

Old Time Religion

J. BRANDT WOLFE

With Japanese Friends

WILFRED V. JONES

Messenger of Peace

SUPPLEMENT

ON THE HORIZON OF THE CHRISTIAN CHURCH

CHURCHES AND THE SIMPLIFIED CALENDAR

The movement to simplify the calendar, stabilizing Easter and other church days and equalizing the months, has been making great headway. In September, 1923, the League of Nations established a committee of inquiry to go into the question carefully. The defects of the present calendar were examined. On hundred and eighty-five different plans for removing the defects were considered. Opinions of leaders from many countries were found to be in remarkable agreement. On September 30, 1927, the League of Nations informed the Government of the United States that it had invited all the Governments of the world to give its committee "all information of value" bearing on the simplified calendar proposal, and particularly requested that a National Committee be formed "to study this reform." The American National Committee has now been formed, with Mr. George Eastman as chairman. The Federal Council of Churches, having been invited to appoint a member thereon to represent the Protestant Churches, took the following action at the April meeting of the Administrative Committee: "Resolved, that since the simplified calendar involves the stabilization of Easter and other days widely observed by many churches, the Administrative Committee requests the General Secretary to take appropriate steps to inform the Federal Council constituent bodies of changes proposed in the calendar and to inquire if any communion is opposed to such changes and to ask for some statement on this matter for transmission to the National Committee." The proposed simplified calendar consists of a thirteen-months year, each month having twenty-eight days. The new month "Sol" would follow June; the 365th day would be December 29th. to be called "Year-Day." "Leap-Day" would come once in four years on June 29th. Easter would fall every year on April 8. All churches and church people in America are now earnestly invited to give this matter careful study. If they find real objections to the proposed calendar they are requested to communicate promptly with the President of the Federal Council of Churches, who will assemble all such information for the benefit of the National Committee. Objections or approvals should be in hand before July 1st if possible, in order that the National Committee may make its report to the Secretary of State at Washington for incorporation in his reply to the League of Nations. It is hoped that a general world decision may be reached by December 31st, 1929, for, of course, after a decision has been reached adequate time must be allowed for adjustments before the new calendar goes into operation. If the decision is reached during 1929, the new calendar will go into effect January, 1933, when January 1st falls on a Sunday.

AMENDMENT TO MAKE ALL WAR ILLEGAL

The Congressional Record of the seventieth Congress contains a speech by Hon. Lynn J. Frazier of North Dakota, made on April 21, 1928, supporting the proposed amendment to the Constitution of the United States Prohibiting War, which would make it legally impossible for the United States to "commit the greatest crime known to man. It would outlaw war." "The amendment provides that "war for any purpose shall be illegal; that it shall be illegal to prepare for war or spend money for war. It eliminates all powers of war from the Constitution. The Women's Peace Union proposed this amendment, they are honestly in favor of it and have the courage of their conviction to back it. They are using their political power to oppose the crime of war, to conserve life, and to promote the cause of civilization." "War ought to be outlawed because of what it always and of necessity involves—hating and lying, killing and maiming, violent coercion of body and soul. We ought to outlaw war even if it could ever profit us or protect us, though there is no conclusive evidence that it can do either." This amendment "differs from other peace plans which have been proposed in that it does not attempt to reconcile war and peace. It is designed merely to make war legally impossible. Its proponents believe this can and should be done. They believe that the resort to violence is now in no sense a necessity but a habit, a survival of the time when the economic and social interests of men and nations were conflicting not interwoven and interdependent at all points, as we now see them to be. Therefore, the proposal does not bear on its face the solution of all economic problems, all national and international relations...War does not settle trade disputes, abolish racial animosities, guarantee the safety of lives, investments and governments, or furnish a permanent cure for hate, greed and murder. In fact, war actually prevents such settlements, guarantees and cures, because it sweeps whole nations out of sanity into the grip of the most destructive emotions, far beyond the call of justice, reason, and humanity."

DRIVES FOR FUNDS AT WASHINGTON

Drives for funds follow one another with deadly precision here in the capital city, writes W. S. Abernethy, and unfortunately few of them succeed. Just now the Salvation Army seeks $150,000 from Washington citizens with which to provide for itself a suitable building. Central Union mission, a rescue mission that has commended itself to the city by reason of its long and efficient service, also seeks $54,000 to pay off the remnant of a building debt. "It is hoped that both will succeed. Washington, however, is not an easy place in which to raise money. It is noticeably lacking in civic spirit. Nobody here can vote, the citizens have no voice in the making of their own laws. Is it to be wondered at that civic pride is at a low ebb? Some day the disfranchised citizens who reside in the District of Columbia will be taken out of the class of aliens, idiots, and ex-convicts and given voting privileges."

Thank You!

The income of the Foreign Mission Board from living Friends was $89401.59. The Board's bank indebtedness was reduced from $15,695 to $10,803 during the year.

To all who have given regularly and generously the Foreign Mission Board wishes to say a hearty *Thank You.*

Let us all work to make the coming year better than the past year.

AMERICAN FRIENDS BOARD
FOREIGN MISSIONS
101 SOUTH EIGHTH STREET
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THE AMERICAN FRIEND

AUTHORIZED BY THE FIVE YEARS MEETING OF FRIENDS IN AMERICA

WALTER C. WOODWARD, Editor

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EDITORIAL

Through Difficulties To The Sky Line

IN Charles Reade's classic, "The Cloister and the Hearth," a favorite exclamation of one of the adventurous characters was "Courage! The devil is dead!" While the announced demise of the evil one was premature, to say the least, we do appreciate the unconquerable spirit that shone forth in the cheering expression. What Denys doubtless meant to convey was the spirit of an indomitable will that would refuse to concede defeat under difficulties. He used the name of the Satanic one as the embodiment of things to be overcome, including fear and misfortune.

This is a day in which there is much "ease in Zion." We are in danger of being spoiled by having things made too easy and luxurious for us. We do not have to wrestle with the forces of nature for a livelihood as did our pioneer forefathers and we do not care to wrestle for spiritual and moral victories either. Accordingly we are inclined to wilt and repine in the face of circumstances that seem hard and cruel. At such times we need a Denys to call to whatever deeps of courage and spiritual heroism there may be in us.

We have seen two such calls impressively made recently. On one occasion we listened to a man who held spellbound a large group of men as in the course of an inspirational address he told dramatically how he fought his way up from the depths of darkness and despair to which he had suddenly been plunged. One brilliant morning amid snow capped mountains he looked out upon a world of beauty and grandeur. And then—a premature explosion of dynamite, and he awoke to find himself sightless and without hands. Fighting through the tides of despair that all but engulfed him, this young man purposed to conquer the fate that had so cruelly bludgeoned him. Determining to equip himself for a useful life, he made his way through a four year university course. For years now he has been on the American lecture platform, travelling alone as he goes about over the country preaching the gospel of overcoming life's handicaps—a man who not only gets along without sight and without hands but who is more than conqueror in the inspiration he breathes to his more fortunate fellow men.

Our other eloquent exponent of heroism is a fellow editor of another denomination. For forty years he has fought tubercular bone of the hip and for many years has been one of this country's outstanding editors of the religious press. During his long editorial career he has done much of his writing in bed and has spent a considerable part of his time each year in the hospitals and sanitariums. Recently his condition became so aggravated that something heroic had to be done immediately. After thorough examination, leading specialists tell him he has a fighting chance, if he will spend two years in bed with an intensive application of the sun's rays for three hours every day. And through it all he is to carry on with his editorial responsibilities, sounding the high note of spiritual good cheer and courage as in the past. "So I take up the long fight," he writes to his readers, "as there is nothing else to do in order to prevent a worse fate. And, with the help of those near me and the sustaining prayers and stimulus of you all, we shall win!" We do honor to so brave a spirit and pray for him the victory which such a spirit deserves.

In the face of such heroic endeavor, how petty the handicaps over which we are wont to lament and for which we are prone to make excuse! "There is a high road and a low road." May we be stimulated by these and other overcoming souls to take to the mountain road which leads through difficulties to the sky line.

Had You Heard Of This One?

FOR many weeks now, at intervals of every two or three days, we have been receiving advance statements from the Bureau of the Census at Washington giving the statistics of the religious bodies in the United States. The fact that the figures cover one hundred and sixty denominations indicates that the church union movement has yet a long, long way to move before it becomes thoroughly inclusive. We have made no attempt to find our way through the maze of figures presented but we are frequently diverted by the very names of the church organizations of the country and what they signify. The latest to intrigue us is the "Two-Seed-in-the-Spirit Predestinarian Baptist" church. It is not a large group, comprising but two hundred and thirty-five members in Kentucky and Tennessee. But it is "one of us," and is larger at that than the "Primitive Friends," also listed among the one hundred and sixty!

Two-Seed-in-the-Spirit Predestinarian Baptists! We smile, not at all disrespectfully, but we smile. The name carries us back to the days of theological polemics when the whole law and the Gospel seemed to depend upon such finely spun doctrinal distinctions. From this point of view the fact is significant that this small sect is gradually vanishing. And why shouldn't it, inasmuch as the report shows that it has practically no outreach as measured by its giving? There is evidently no creative vitality in the

theological shibboleth which it once made the test of Christian fellowship among denominations.

There is another small group, at the mention of which other people may smile. By many it is accounted queer. It, too, is gradually decreasing in numbers. Does it still have the creative vitality of its distinctive faith? How may we know? Shall it gradually decrease to the vanishing point? What of the Religious Society of Friends?

Little Brown Church in the Vale

BY JOHN C. MONSMA

Although the following article does not presume to make any decided contribution toward the solution of the country church problem, we are sure it will be of interest to our readers whose background of experience and reminiscence is so largely rural. It appeared in the May issue of McCall's Magazine, through the courtesy of which we reproduce it here.

MANY of us, now definitely caught in the rush and crush of modern life, have had our life's beginnings in surroundings of idyllic beauty and a great, undisturbed peace. The scene is still fresh in our memory: church time on the old homestead. Father harnessing the two bay mares and getting the old surrey out of the shed, and then cutting across the barnyard to the house to don his well-worn Sunday coat and to exchange his tattered straw hat for a slouch felt. Mother and Sis leaving the spacious bedroom, their skirts pleated and trailing, stiffly corseted, with a dash of Florida water on the tiny lace-edged handkerchiefs, spreading that romantic Sunday odor that was peculiar to the church-going country women of a bygone day.

Then the long ride, over winding woodland roads. Glorious day, with all nature a song! On the roadside wood thrushes skipping from bough to bough. A lone bumblebee buzzing madly around the surrey wheels as they grind through the sandy ruts. A stretch of corn with fresh plumage and green silken tassels wet with dew. Cattle grazing around the stumps. Two young colts racing up the hillside, manes flying, and snorting in youthful defiance. The perfume of a warm midsummer's day hanging over all.

And then, from distant hills, the soft silvery sound of a church bell. A cross road. More carriages; surreys, top buggies, two-wheeled carts, and even lumbering farm wagons; all headed for the church. In another half hour the church yard is crowded and all astir. Small groups of people stand around the main entrance exchanging the current news of the farm world or discussing the new pastor and his rather citified young wife. Then they begin to saunter in. More carriages arrive. The little building is filling fast. Old Bert, the janitor, grabs the bell rope, and from the ancient belfry sounds once more the call to worship; a flock of high-toned, jubilant notes, with the clear, quiet Sabbath air all to themselves, racing out and away in all directions over field and hill and dale.

Yes, we all remember. In our pensive moments, after the day's usual grind, with the buzz of evening noises in the street below quieted down and only an occasional "elevated" thundering by, the old scene comes back to us, and perhaps a shade of melancholy comes upon us, and we meditate more or less understandingly on the poet's plaint about heaven having receded and being farther off than when he was a boy.

We, millions of us, have started life just that way, with all the rustic pleasures of Whittier's barefooted boy, and with Sabbath mornings that now seem to have been spent in the very portals of heaven. Dr. Pitts' famous little lyric about the "Little Brown Church" grips us every time we hear it sung. It was *our* church he sang about. It was the tens of thousands of little churches throughout the country that stirred his muse.

I for one catch myself time and again humming those simple little lines:

There's a church in the valley by the wildwood,
No lovelier place in the dale,
No spot is so dear to my childhood
As the little brown church in the vale.

How sweet, on a bright Sabbath morning,
To list to the clear ringing bell;
Its tones so sweetly are calling,
Oh, come to the church in the vale!

It must be very disturbing news to many of us that the condition of the American country church today is little short of tragic. The famous "Little Brown Church" itself illustrates the general situation.

How those people worked, a couple of generations back, down there in Chickasaw County, Iowa, to build a house of worship! Enthusiasm ran high and there was a "will to work," reminding one of the spirited activity of the Jews under Ezra and Nehemiah when they rebuilt their temple. Those early pioneers had no money, but they fought their way through just the same. The members themselves quarried the rock for the church's foundation. One of the members gave enough trees from his native timber to furnish the lumber. Other members owned a sawmill, and the sawing, too, was done free of charge.

At the time of the dedication Dr. W. S. Pitts, who conducted a singing class in the neighborhood, paid a visit to the church and then and there, for the first time and from the original manuscript, sang his famous song that was to be taken up shortly afterwards by millions, "The Little Brown Church in the Vale." Half a century later, in 1916, the composer of the song visited the "Little Brown Church" once more. But what a change had taken place! In the natural course of events there should have been a strong, flourishing church by this time, with a good resident pastor. Instead of that Dr. Pitts found a ramshackle organization, infrequent and poorly attended services, and no full-time, resident pastor. The last regular man had left the pulpit long before the beginning of the present century.

Oh, I am well aware of the Gospel meetings that are now being held in the little building Sunday afternoons. Also of the fact that hundreds of romantic young couples journey to the church every year to have their marriage knots tied on that hallowed ground. But that really means very little. The little country church's real glory has departed. The structure is very little more than an interesting relic of former generations, a memento of the faith and hope of a bygone day.

As I have already stated, the experience of the "Little Brown Church" was symptomatic of a general situation in the American rural church world.

It is hard to visualize the extent of this enormous disaster. We churchmen have done a great deal of surveying and investigating in late years. Thousands of men and women were employed in this connection, and the latest and best scientific methods were applied in trying to obtain the facts in the case. The great mass of figures, statistics, charts and tabulations now at our disposal would startle the most phlegmatic observer. They spell ruin for the American country church unless some radical remedy is applied without delay.

By actual count it was discovered that exactly 561 church buildings in the state of Ohio alone stand wholly forsaken, with many of them in a semi-dilapidated condition and others transformed into barns or tool-sheds, and that in 194 other buildings in the same state no services were held at any time, though they had been kept in moderate repair and served occasionally as meeting halls for social or other purposes. One may add too that there are some 250 other buildings in which services are held so infrequently that the buildings may practically be termed vacant. All of which makes a total of about 1,000 churches in this one state alone on whose sides you might nail a "For Rent" shingle.

A conservative estimate would place the number of vacant rural churches in the United States, that is, churches whose doors have either been nailed shut or that serve their original purpose only on very special occasions, at not less than 25,000—practically one-fourth of the total number. And hundreds of churches are being added to this "vacant" list every year!

Generally speaking there are three things by which one can measure the condition of any church—the financial support, the membership roll, and the attendance record. Naturally the financial condition of the rural church is far from roseate. One couldn't expect anything else in the circumstances. Yet the money situation could be worse. One thing seems to be sure: it wasn't love of money, or Mammonism as the preachers would say, that caused the present disaster. Nor do the membership rolls look as bad as one might be led to expect with the casualty list of rural churches before him. In fact, one of our prominent bishops made the statement only recently that the American people as a whole are more religious than formerly because the proportion of inhabitants who are church members is much larger than a century ago.

Well, if the main source of the church's trouble is that the people don't go to church any more the way they used to, what may be the cause of this neglect? I once preached in a section where life had formerly been a hard taskmaster. Clearings had to be made in the primeval forests, swamps had to be drained, and the good people could barely make a living. Then the malaria fever epidemic came. Hundreds of these brave, hardy people lost their lives. The churches were crowded. They remained crowded for many years afterwards. Today that section is a beautiful stretch of country, with concrete highways, flourishing towns and losing out; there is a decline in spirituality, an increase in ritual and formalism. The rising generation seems apathetic; its mentality is different from that of the fathers.

The phenomenon is quite ordinary. What I have just described happened in scores of sections of the country. In the first struggles of pioneering, in the storm and stress period, people felt the need of supernatural support and the church was the logical place to go to. Today we are surrounded with luxuries of every kind. We are in a sense leading the victorious life. We feel more or less independent of God and man. The church is now looked upon as an interesting and sometimes useful adjunct of modern life, not as a dire necessity without which life itself would collapse.

I still remember the time when the rural church was practically the sole medium of social intercourse. But now the farmer is no longer shut up in his own little world. Automobiles, newspapers, the radio, have in a sense placed the great world itself at his feet. His mental horizon has widened to an enormous distance, and the little church or meeting house doesn't loom up half as large as formerly.

There is another thing the rural citizen will call your attention to, and that is the multiplicity of church organizations. Your modern farmer is not theologically developed, like his fathers. Those fathers may have had a whole bushel full of reasons why they were Baptist and not Presbyterian, or Methodist and not Congregational, but their descendants have none whatsoever, generally speaking, and these same descendants cannot for the life of them see why Omniville, with its 600 inhabitants, should have half a dozen more or less of sickly, struggling, and yet sharply competitive churches. It all looks rather farcical to them. In my own territory where I carried on my investigations there is a little town with four little churches, all of different denominations, and all so close together that on Sundays they disturb one another in singing. They're all in the same block! And today they all preach and pray and sing the same thing. The situation hardly appeals to a sensible man or woman.

There is also noticeable among the American people a growing dislike of what I would call a religion of prohibitions, a religion that says, "Don't do this; refrain from that; do no go here." Many churches, especially in the small towns and the country, still have their private select list of prohibitory commandments, and godliness often seems to consist in the keeping of them, and no more. Modern Americans, rightly or wrongly, rebel against this. In fact, I have spoken to large numbers of young people who assign that as a reason for their refusal to join the church. Many of them have no objection to "Not Allowed" and "No Trespassing" signs, but they would see the reasonableness of the injunctions.

Another important factor in the decline of the country church, in my opinion, is the really poor education of a considerable part of the country ministers. People know a whole lot more than they did a generation back. The church has failed to realize the vast increase in popular learning and is sending out thousands of men for whom well-read and well-schooled farmers cannot possibly have much respect. Poor diction and poor logic can no longer be camouflaged by clamorous oratory and wild gesticulations. On the other hand, there is the minister who is well educated and who still doesn't give the people what they want. I have received countless lamentations from laymen in this connection. They tell me that what they want is soul food, while their ministers give them nothing but *brain* food. They want a *preacher* in the pulpit, not an amateur scientist.

Then there is the great trio of modern inventions—the automobile, the movie, and the radio. Fully eighty percent of the cars owned by the members of my recent church never see the church yard. They are used a-plenty on Sundays, but they take their owners to the neighboring towns, to the lake, to the cottage, to the ball games, etc. The movies too carry a heavy burden of guilt. The small town movie houses are crowded from Sunday to Sunday, while the minister addresses his perorations largely to vacant pews that stare at him with a benign and tender look of pity. Finally there is the radio. Here is what happens to thousands of ministers: I called on a parishioner recently, a splendid type of husband and father, and in my cheeriest tone of voice said, "Well, Mr. Brown I haven't seen you in church much of late. Any particular reason?" And Mr. Brown with a peculiar squint of his eyes invited me into his living room, pointed to his radio receiving set, and said, "There is my reason! I am getting the best sermons over this outfit every Sunday, from New York, and Rochester, and Pittsburgh and all over." Which naturally made me feel a bit helpless. Ye shades of our Puritan fathers what a find! What a glorious, invincible excuse to stay out of church!

The remedy? You can divide the thousand suggestions in two well-defined groups. Here is what one group proposes: The country church has not kept pace with the humanity of the new day. She is lagging far behind. She is too narrow in her views and methods. She should branch out into all sorts of social work. Forget about heaven and things heavenly for a while and seek the development of soul, mind and body by a broad program which will include social service, general education, wholesome entertainment, athletics, etc.

The other group champions a different plan. They say the church must remain true to the ideals of her Lord. The great trouble with the church of the more recent past has been that she busied herself too much with things that were not of her immediate concern, and the only way in which the country church, and any other church, can get back to her early florescent condition is for her to tend strictly to her own particular business. That business is purely spiritual in nature. Give the people what they really need and what they are secretly hungering and thirsting for, and you will witness a revival of interest the country over. And there you are. The doctors agree on the diagnosis, but differ radically when it comes to the

medication. I feel that this country cannot afford to let the "Little Brown Church" and its thousands of sister churches in the rural districts go to utter ruin. Our national life in all its ramifications is too closely wrapped up with the fate of the country church. An agricultural population of fifty million, churchless, faithless, would hold frightful possibilities of disaster.

Weak spots will be strengthened. Obstacles of all kinds will be gradually removed. The two groups described a moment ago will get a chance to work out their different ideas, and one or the other will succeed. A steady, progressive movement will develop in all parts of the country. While holding tenaciously to the great principles that were the basic strength of the Christian church in its onward march through the centuries, and that produced, through the church, our civilization, the church will at the same time apply those principles to modern conditions, by modern means in a modern way.

Our people will be up and doing. The country church will regain its glory and live.

And it will be a happy day when from the thousands of steeples, now silent, the glad bells ring out once more, calling the throngs to worship, and telling the world that America is still true to her own, God-consecrated self.

Quakerism and Truth

IT was in 1670, when the little Society of Friends was again bearing the brunt of the persecution against the non-conformists, that George Fox wrote: "Do not think that anything will outlast the truth. For the truth standeth sure; and is over all that is out of the truth." If modern Quakerism is to be true to its heritage it must live up to this high faith.

George Adam Smith has written that the real temptation to lying comes from the belief that a lie will serve the purposes of life better than the truth. The boy got his Sunday-school texts mixed, when he recited, "Lying lips are an abomination to the Lord, but a very present help in time of trouble," yet he expressed the conviction that leads most people to untruthfulness. Perhaps few of us are tempted in our personal problems to trust in lies for salvation. But as members of society, in our corporate capacities, we may not be so clear, that in politics, business, advertising, and diplomacy something other than truthfulness may not serve the ends of life best. Our generation has seen governments practice camouflage and propaganda under the belief that wholesale deception, not only of enemies abroad but of patriotic citizens at home, was necessary for the national salvation, "Open covenants openly arrived at" is a doctrine openly mocked at in diplomacy. A new school of salesmanship lays the emphasis on selling the goods rather than on telling the prospective customer the whole truth.

Consequently, we need to renew our faith that nothing serves the ends of life better than the truth; that nothing can outlast the truth; that a life built on any other foundation is built upon the sand. Fox's letter is worth quoting in full as a good confession of faith for us:

My dear friends—

The Seed is above all. In it walk; in which ye all have life. Be not amazed at the weather; for always the just suffered by the unjust, but the just had the dominion. All along ye may see, by faith the mountains were subdued; and the range of the wicked with his fiery darts was quenched. Though the waves and storms be high, yet your faith will keep you, so as to swim above them; for they are but for a time, and the Truth is without time. Therefore, keep on the mountains of holiness, ye who are led by the Light. Do not think that anything will outlast the Truth. For the Truth standeth sure; and is over all that is out of the Truth. For the good will overcome the evil; the light, darkness; the life, death; virtue, vice; and righteousness, unrighteousness. The false prophet cannot overcome the true, but the true prophet, Christ, will overcome the false. So be faithful and live in that which doth not think the time long.—G. F.

ELBERT RUSSELL.

Duke University, N. C.

"Old Time Religion"

BY J. BRANDT WOLFE

A NUMBER of magazines and periodicals have contained articles sportively criticising what is termed "Old Time Religion." There appears an ignorant insinuation against vital Christianity and an assault upon the faith and experience of the most devout and influential men and women who have wrought so gloriously in the spiritual reconstruction of the world.

The method of criticism is destructive not constructive, and leaves no substitute sufficient to satisfy a soul conscious of its obligations to God and duty to man. It may dissipate some of the influence the criticisms have had upon many readers, to review the character, origin and perpetuity of "Old Time Religion."

Its character is seen in the love of God and man. This was the primitive experience of man, that he lost by sin, for the restoration of which the gospel provides. This character is declared in the words: "Thou shalt love the Lord thy God supremely, which is the first commandment. The second is of the same nature—Thou shalt love thy neighbor in pure devotion. On these two hang all the law and the prophets." Matt 22:35. This teaches that the love of God and man, is all that the law requires in character, and the experience the gospel provides. It is the law of the moral universe—"the fruit of the spirit." Gal. 5-22, and the solution of all of life's problem. If every one loved God as one ought, and consequently others, there would be no bitter contentions; no wars, spreading death and desolation; no highway robbery; no mid-night assassinations, and all social and moral evils would fly away as fowls flee before the burning forest. Men would do right, not because they could not but would not do wrong. The appeals to the sufferings of the cross are intended to turn the heart to God as this is essential to obedience. When God makes requisition for character it is of the heart. "Son, give me thy heart." Prov. 23:26. This is that the law of love may dominate the life. "This is the rainbow which gathers up and harmonizes all qualities and bends down its divine beauty over the whole life of the Christian. It is the genus on which all the Christian virtues are the species. Patience is the attitude of love, zeal is the energy of love, humility is the aspect of love, benevolence the acting of love."

The origin. Wherever morally accountable beings were, "Old Time Religion" began. It was where the angels, as morning stars, sang together at creation's dawn, and shouted for joy at the creation of another order of intelligences. Job. 38:7. The angels devotedly love God, and serve him in a ministry of love to each other and to redeemed humanity. It was the religion of the Patriarchs who through faith overcame the forces of evil and achieved citizenship in the blissful empire.

It was the religion of Moses on down to Christ and the Apostolic Age through the blessings of Pentecost. It is reflected in subsequent ages, in the religion of Moody, Woodman, Wesley, Fox, Luther and many others whose devotion to God and spiritual endeavors changed and elevated the civilization of the world, and converted millions from a life of sin.

There is nothing so much needed in these days of restlessness to stay the tide of crime that is sweeping over the nations. We are living in the time predicted by St. Paul in the statement: "The time will come when they will not hear sound doctrine; but after their own lusts shall they heap to themselves teachers having itching ears." 2 Tim. 4:3.

The men called of God to preach, are not to consult men what to preach, nor, necessarily, what pleases, but what saves them.

Its perpetuity. It must abide forever. God can no more suspend the moral law than he can suspend the moral qualities of his own nature. "Old Time Religion" shall continue forever as the pleasure of the Lord and the bliss of the redeemed.

Salem, Indiana.

With Japanese Friends

BY WILFRED V. JONES

It may be well to recall to readers in connection with the following that Wilfred Jones is spending the year in Japan studying in the Imperial University and mingling with the Japanese as a good will ambassador sent by the students of Earlham College.. He is a son of Sylvester and May Jones.

Dear Readers of THE AMERICAN FRIEND:

You may have received quite full reports of the Friends Yearly Meeting in Japan, held recently at Tsuchiura. But there was a human thread woven through some of the sessions that may be interesting to some of you. Christianity in a different mould pictured to a newcomer a glimpse of some phases of it at work dissimilar to that of the average church-goer in the States. Gurney Binford wrote translations on small sheets of paper, as I sat by his side, of what speakers were saying. Thus I could follow. I have over forty of these sheets. The difficulty of translating, of course, made them simple and running. But that simplicity transcribed testimonies of the faith tried by the severe trials of actual life; and Christian living and the Christian himself judged not by birthright nor by the name of Christian, but "by their works ye shall know them." Following is a brief resumé:

The clerk spoke of the London Yearly Meeting holding its meetings in a new building—"This year we also have a new building, the Tsuchiura Meetinghouse." A report of the Japan Christian Council mentioned two special features: (1) eight delegates to the Jerusalem Conference, (2) entire change of officers in N. C. C. The Y. M. treasurer's report indicated a favorable condition. The evening meeting heard the epistles and letters from American and European Meetings.

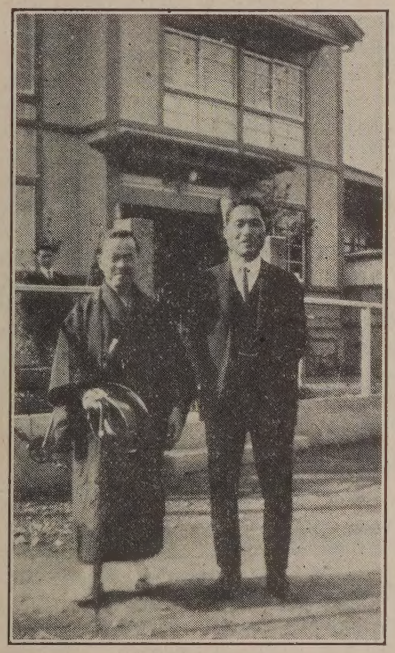
On the second day there were read the reports of the various meetings—Tokio, Mito, Tsuchiura, Tshioká, Minato, Takahagi, Isohama, Shimotsuma. Various reports encouraged temperance activities, peace work, reform of living conditions, attitude of Friends toward relations of employer and employee, landowner and renter, tuberculosis, and the left-over work of the earthquake relief efforts and buildings which became "Friends Village." Report of the Friends Girls School pointed out that 148 girls had graduated, 65 new students admitted, the organization of a Supporters Association at five yen per year membership and the immediate erection of a gymnasium. During the evening meeting the leader spoke (as I read my notes,) "This is the twelfth year of the Yearly Meeting. That is the age at which Jesus showed the growth of his knowledge. How much have we shown growth in the knowledge of Jesus in these twelve years? I feel that we have been alive as a Yearly Meeting. This plant before us grows because it has life, so by next year we shall have grown."

Financial independence of the local meetings was under consideration the next day. The plan suggested was:

A. The local meetings to work for financial independence in fifteen years.

B. Evangelists to take charge of stations and meetings.

C. Missionaries to help the local meetings but may not be put in charge of stations or local meetings.



MR. HASEGAWA AND MR. HIRAKAWA

D. Adopt Ogikubo as a new district of work.

It was remarked in connection with the plan that a proverb says that a thirty years journey requires forty years preparation. After some discussion the plan was adopted. Miss Sharpless expressed pleasure at the adoption and compared it to entering the promised land after forty years.

Many expressed belief that the Bible Class of the next morning, Sunday, was one of the inspiring high spots of the entire Yearly Meeting. The leader read I Cor. 15:1-19. A rough translation of what he said evidences the Christ in Japan.

"I am no Bible student. I can only give a little from the vital experiences of practical life. Thirty years ago I entered the faith. At first I thought Christianity was not suited for Japan. But I thought I might listen. The story of the Pharisee and the Publican touched me deeply. I saw myself a Pharisee in my prayer. My family raised their voices against it and my friends opposed me but I could not keep away from the purity of life compared with what I saw in the drunkenness and licentiousness in the ordinary lives of my neighbors and friends. I chose to live the Christian life and saw the vileness from which I had been delivered. But in the new life I made mistakes. In introducing the use of cow's milk without a proper knowledge of methods, typhoid germ resulted in the death of a child. 'Punishment for becoming a Christian', my friends warned me. Yet, though I had to fight doubts, I was delivered from cursing God because I lost a child. I found hope in the resurrection which went beyond the consolation of any other faith.

"Following this I grew into temperance activities. The Shinto priest of our village was a good man but a heavy drinker. I was led to deliver him and the people from the loss and shame of drink. But he would not follow my advice and has at last died as the result of drink. I have his example to show for the importance of temperance. I also had a son who when a student contracted tuberculosis. In his last days I was anxious to know how much faith he had. His death with a Christian hymn on his lips was a great witness to the power of faith to overcome the fear of death."

The eminent Friend, Dr. Inazo Nitobe, spoke during the morning meeting. Using some beautiful lilies on the platform as an illustration he drew a word picture of the beauty of a life of simplicity and faith. Dr. Gilbert Bowles added a few words on the meaning of faith and living.

During that afternoon another testimony of the Christian life was translated into notes, as I heard the speaker in a tongue I could not understand. "I was much helped this morning by the talk in Bible Class. Inspiration came to me because my experience has been much the same. When I think of all the advantages I have had I am ashamed of my little progress in the Christian life. In the Bible we can read of the faith that overcomes the world. Doubts often overshadow that faith. I am now passing through an experience of sickness in my family and problems of getting daily bread for myself and family. In times of trial I experience moments of secret prayer from which come peace and good feeling. Yet I am learning that the Christian life is something more than just good feeling. Herman Nicholas was a famous man for his communion with God wherever he was. I have gotten strength in reading the story of his life. My recent sickness, though not serious, caused me to wonder whether when fever was high I should die."

Then he related the story of the death of his own little boy. And said, "He loved to hear the Victrola English hymn, 'There is a Land that is Fairer than Day.' He called it the 'bye and bye song.' Since then, I cannot sing that song through. It is thus that the Christian life is made up of many deep experiences."

I enclose a photo taken in front of the Tsuchiura Meeting House at the time of the conference. On the left, Mr. Hasegawa who very recently visited the United States under the Friends Service Committee; on the right, Mr. Hirakawa, clerk of the Yearly Meeting this year and reelected. Mr. Hasegawa gave a talk about his experiences in America.

Imperial University Hostel, Tokyo.

GATHERED-UP FRAGMENTS

To have a further word with reference to the Minister's Short Course held at Marion, Indiana, is evidently in the mind of J. R. W. according to his own statement in the last AMERICAN FRIEND.

We are all sorry that it was not possible for him to be present with us and prepare such a story as he only can write, so readable and interesting. Perhaps it was just another Jonah running away from duty, as one reads of the trouble he experienced in returning to Richmond.

Mention has already been made of the absence of Crystal Bird on Monday evening, and the substitution by Murray S. Kenworthy. A second substitution by the same speaker was necessary on Tuesday evening when David M. Edwards was unable to be present on account of illness. He made the attempt to be present but was obliged to return home from Muncie, which place also proved to be the end of the road for the Jubilee Singers on Wednesday night, so Clark Bedford was asked to bring his message, "Grasped and Grasping," otherwise scheduled for Thursday night. The message was well given and well received despite the handcap of being disappointed in the non-appearance of the colored quintette. B. Willis Beede was prevailed upon at a late hour in the night to fill the place of Clark Bedford on Thursday night, and brought a very helpful message on the subject, "The Holy Spirit in the Work of the Church."

It would be exceedingly difficult to say just what was the most outstanding feature of the Course for its scope was so broad, and it touched such a variety of worth while points. Be it said, however, that the new voices on our program rang true in the various messages which they brought. L. O. Chasey, Nellie Young, Zeno H. Doan, J. A. Huffman and Chas. M. Woodman, each brought messages stirring our hearts to greater activity.

The conference closed with the feeling, quite generally expressed, that it had been the best thus far. Resolutions were passed expressing appreciation for such a Course made possible by the Yearly Meeting for its active pastors. Also expressing appreciation to the Marion Friends for their generous and kind hospitality.

The hearts of all were gladdened by the presence of Chas. E. Hiatt who had not been able to be present at all the sessions but was able to bring his message on the theme, "From Mountain Top to Service."

C. N. F.

FURTHER CONFERENCE ANNOUNCEMENTS

Young Friends Secretary Tells of Many Inviting Attractions At Richmond July 27-August 5

Speaking of the Young Friends Conference, we would suggest one feature that delegates will want to keep in mind. Before July 15 the registration fee will be a little less than it will be after that date. So you will benefit both yourselves and the Conference committee by getting your registration fee in early. And here are some leaders not previously announced.

Alfred C. Garrett, of Philadelphia Yearly Meeting, who attended the Lausanne Conference last year, will be present for the ten days as a lecturer and devotional leader. Jesse H. Holmes, traveler and lecturer who has recently been around the world, will also be here for a day or two from Philadelphia. He will stop with us as he travels west where he has other speaking engagements and will give a peace address.

Another traveler who can tarry with us for a time and speak to us is J. H. Langenwalter, head of the Biblical Department at Friends University. From Kansas will come also a young man whom we feel fortunate in being able to secure. Erroll T. Elliott, director of Religious Education at Friends University Church, will attend for the entire ten days and will conduct a class.

Here is a very choice bit of news. Crystal Bird, who has already endeared herself to so many in the East and Central West, is to be one of the leaders! Did you read the editorial in THE AMERICAN FRIEND for April 5, regarding her service?

We had announced that Esther Hartsuck would have charge of the Social Activities. She has since felt it necessary to change her decision because of inability to attend the Conference. Happily, Elizabeth Parker, of Eaton, Ohio, has been secured to take this important place. Much of the Conference spirit of fellowship is created through the social functions and through the sports planned for each afternoon. Warren Marsh, a teacher and athletic director from Nebraska, has accepted the invitation to supervise the play life for the conference days.

One of the young veterans in Young Friends Conference work is Elden Mills, pastor of the First Friends Church in Indianapolis. He has accepted a place of leadership on the program and will be on hand July 27.

Word has come from Japan that Edith Sharpless, for many years a worker in Japan under the Philadelphia Foreign Mission Board, is coming home this summer and will be with us at the Conference. Mr. Kameyama, a native of Japan who is coming to America to attend the World Sunday School convention and to travel some among Friends, will also attend. You have already read in THE AMERICAN FRIEND that Sewell and Helen Harris will be there from England, and they have consented to participate in the program. Arthur and Nettie Hadley will leave their work among the Indians in Oklahoma long enough to join us for the ten days, and we are hoping that others from various of the home fields of service will be present.

With such leadership and a large group of honestly thoughtful delegates, surely long steps should be taken toward accomplishing the purpose of discovering the realities of spiritual experience, and an impress should be made on the life of the Society of Friends as a result of the ten days of search and discovery.

ELIZABETH MARSH.

PREPARED TO SERVE

BY J. LINDLEY SPICER

"Vessels of gold and silver;
Vessels of wood and earth;"
Some of them held in honor—
Others of little worth.

Whatever the vessel is made of,
The only one, I ween,
The Master will choose to serve him,
Is the vessel that is clean.

COME TO QUAKER HAVEN

Indiana Yearly Meeting Young Friends Conference will be held at Quaker Haven on Dewart Lake, near Warsaw, Indiana, June 29 to July 8. Those wishing to camp may do so providing each one pays the registration fee of one dollar and follows the camp program. Transportation is best by automobile. The Big Four railroad to Leesburg is six miles from camp. Personal equipment: simple dress for conference, hiking clothes, sweater or warm coat, bathing suit, rain coat or bathrobe, sheets and blankets, towels and toilet articles, tin plate and cups, knife, fork and spoons. Special precaution will be taken in health and sanitation. Good food and plenty of it will be provided three times a day. Special precaution taken for swimmers. If you have passed the Life Saving Test let us know.

Mrs. Cora Kittrell of West Milton, Ohio, will be Camp Mother during the Conference and throughout the summer while the camp is open. At the Conference, Dr. H. H. Halley of Chicago will lecture each evening on the Bible. Mrs. Bertha Ratcliffe of New Castle will be leader of the girls, and William Smith, Agent of Henry County, of the boys. William J. Sayers will give a course on Quakerism, and President Edwards of Earlham College will preach Sunday morning, July 1. Some of the program is still in the making. For further information write the Secretary, Myrl Guthrie, care of Aaron Napier, New Castle, Indiana.

The Kingdom of God is a vision in a soul before it is an accomplished fact of history.

The Messenger of Peace

Published by the Peace Association of Friends in America

Editors
WILBUR K. THOMAS
JOHN O'H. HARTE

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EDITORIAL COMMENTS

The Kellogg Proposals

GERMANY accepts the Kellogg proposals, without reservations. Italy "offers very willingly her cordial collaboration." Japan, at this writing, has not replied. Poland has voiced her opinion, without invitation to do so, and claims that the Treaty should guarantee three things: no interference with the League Covenant and existing treaties; the right of a State to defend itself against an attacking nation; and the assurance of signatory powers that they will support an attacked country. As Poland is a satellite of France this may be taken as French official opinion. Great Britain has accepted the Treaty, *providing* that national defense is permitted; that the Covenant, and existing treaties, be honored, and that the violation of the Treaty by a signatory shall allow the other signatories freedom of action regarding the defaulting nation. Great Britain, France and Poland, and probably Italy and Japan, are all agreed upon one thing: that the Covenant of the League must be honored, and the Locarno Treaties respected.

The League and the Aggressor Nation

BEHIND the Covenant of the League, and the Locarno Treaties, stands the shadow of the aggressor nation. The aggressor is a very real presence in Europe. There have been times in history when nations have become over-confident and have gone forth and conquered other nations. So that a member of the League shall not do this thing, the Covenant provides for the punishment of such an offense by the employment of economic pressure, and possibly the employment of armed force, by the other members of the League, on the defaulting (or outlaw) nation. The members of the League believe that the League of Nations is the greatest guarantee against war. They are unanimous in declaring that the League offers world co-operation, not only in things economic and cultural, but in the wider, and more dangerous, field of world politics. They ask: "Has the world something better than the League to offer, and, if so, what?" The United States now presumes to point towards the Kellogg proposals.

The Kellogg Proposals and the Aggressor

MR. KELLOGG has declared that the nations may arm and and strengthen their national defense under the Peace Treaty; that they may honor their obligations to the League and the Locarno Treaties; and that they may take appropriate measures with a nation that ignores the terms of the Peace Treaty after it becomes a signatory. Under this explanation, if a member of the League of Nations defaults towards the Peace Treaty, and goes to war with another nation, then the other members of the League (also signatories of the Peace Treaty) will be bound to take action against that outlaw nation. In other words, the League of Nations, and not the signatories of the Peace Treaty, will guarantee the peace of the world by punishment of an outlaw nation. What steps will the United States take towards an outlaw nation of the Peace Treaty? Will it join the League members in resorting to measures to subdue the nation, or will it leave the settlement of the dispute to other signatories of the Peace Treaty? Is our policy from now to be a repudiation of all armed force, and, if not, why not sanction the use of armed force against an outlaw nation?

Military Obligations

IT has been the policy of the United States in the past not to become a member of the League of Nations because it might be compelled to resort to armed force against a member of the League that had become an outlaw. It might, indeed, be compelled to go to war with Great Britain, or some other powerful nation, over what might be a trifle in reality, although temporarily given undue significance. This policy, of avoiding military obligations, is wholly commendable, although it is not understandable to the great mass of European opinion.

Peace Without Force

IF the United States is to be sincere in its desire to refrain from all armed conflict, certainly Mr. Kellogg is justified in his present Peace Treaty, which ignores the pressure of sanctions on an outlaw nation. It is our belief that he is right in the policy of American Isolation, and we believe that he must secure the support of all those who believe that war is wrong. But while the Peace Treaty will not become, in practice, a Treaty that will abolish the use of all armed force, because of the reservations mentioned, we believe that the gesture is valuable, and the existence of such a Treaty will have considerable moral weight in the world of international affairs.

America's Isolation Policy

WE have defended, in the foregoing paragraph, the policy of the United States Government towards isolation. But we must state, in detail, our reasons for such an attitude. We believe that any military alliances that demand the use of American armed forces must be avoided, because once the barrier of isolation is withdrawn it will only be a matter of time until further alliances will be made. We believe that if the United States joins the League, and shoulders obligations to exert pressure on outlaw nations, this obligation will be but one of many further military obligations. What right has the American nation to reject the use of armed force in international affairs? It can claim this right, and continue to claim the right, only so long as it refrains from armed conflict in world affairs. In other words, our isolation policy towards military alliances and military obligations, is only possible if the policy is pursued through all our international relations. If

we enter a war, on some pretext or other, we shall automatically yield our right to leadership in the World Peace movement, for that is what we are now claiming, although somewhat imperfectly.

Armed Intervention A Crime

INTERVENTION is possible by the employment of armed force. The employment of armed force generally necessitates coercion; coercion often leads to bloodshed. Intervention, therefore, seldom proceeds without bloodshed. The shedding of blood is an act of war, when it is committed by one group of people upon another group, recognized or unrecognized as a group. This may not be the legal interpretation, but it certainly is the Christian interpretation. Therefore, it may be presumed further, intervention is war, or a state of war. War is an international crime.

United States and Intervention

THE United States claims its privilege to the military Isolation Policy, and the right to lead the world in Peace. Because of this claim, and our persistence in making war in Nicaragua, carrying on an illegal occupation of Haiti and other "zones" of importance to our "national security" we are the source of considerable sardonic wit in Europe. Let us keep our Isolation Policy, but let us be logical in keeping it. Let us have the repudiation of all military conflicts, whether in Haiti, Panama or Nicaragua.

Death Comes to Nicaragua

IN our April number we reported 16 American Marines killed and over 156 Nicaraguans killed; in our May number we reported 21 Marines killed and 45 wounded, 8 National Guard killed and 4 wounded. The total number of Nicaraguans killed in excess of 202. Now a captain of the Marines is killed: Captain Robert S. Hunter, and Corporal William L. Williamson met the same fate in an encounter with Nicaraguans near Mount Pena Blanca. Five Nicaraguans were killed in the same encounter. We comment monthly on Nicaragua. It is a commentary of death!

Nicaragua Bids for Independence

MEANWHILE, the Nicaraguan people show their enthusiasm for American supervision by the creation of a new party—the Autonomist Party, created expressly to oppose the continuation of intervention. It criticizes the Conservative and Liberal parties for inviting intervention. The new party claims many prominent men: Toribio Tijerino, former Nicaraguan Consul General at New York; Jose Dolores Estrada, a former President; Alberto Lopez Callejas, former Nicaraguan Vice-Manager of the National Bank, and other prominent figures in Nicaraguan political and financial life. Obviously the American protectorate is not pleasing to its inhabitants as a protectorate.

Japan Pushes Bayonets in China

BARON Tanaka became Premier and Foreign Minister of Japan during the month of April, 1927. As leader of the Seiyukai Party he had criticized the "Friendship Policy" of Baron Shidehara (Japanese Foreign Minister under the Wakatsuki Government) and had demanded that "Japan should adopt improved policies for the protection of her interests and prestige" in China.

Upon his becoming Foreign Minister he was enabled to translate those thoughts into deeds. He did so, and the reoccupation of Shantung Province by Japanese troops, during the early part of 1927, was the immediate result of the new "Positive Policy." This occupation inflamed Chinese public opinion against Japan, and there ensued a rigorous boycott of Japanese goods, which continued until the occupation terminated in September, 1927.

This year, with Nationalist armies once more advancing northwards to Peking, Japan has renewed the occupation. This time the consequences have been disastrous. Chinese and Japanese soldiers clashed in Tsinanfu, with much bloodshed. Last year we had this bloodshed in Nanking; this year it is Tsinanfu; what next? Is the futile, and dangerous, course of armed occupation of China by foreign Powers to continue?

Another Monroe Doctrine Appears

THIS is the era of "special rights." Japan must save Manchuria from internal, and international, troubles; the United States feels that Nicaragua and Haiti need the hand of brotherly protection; Great Britain now declares that "there are certain regions of the world, the welfare and integrity of which constitutes a special and vital interest for our peace and safety. His Majesty's Government have been at pains to make it clear in the past that interference with these regions cannot be suffered. Their protection against attack is to the British Empire a measure of self-defense." This is, in effect, a declaration by Great Britain that the United States, under the protection of the Monroe Doctrine, has been having its own way in the Western Hemisphere, and that Great Britain now expects similar freedom of action wherever British spheres of "vital interest" exist.

Behind the American Monroe Doctrine

WHEN the British threatened to send a cruiser over to Nicaragua, during the early days of the Sandino fighting, the cruiser never arrived. Why? Because the American Government declared that it would not be in harmony with the Monroe Doctrine. That German and British cruisers were in action in South America, against a Latin-American nation, during the early years of the present century did not seem to enter into consideration. Behind the Monroe Doctrine at the present time is a demand for freedom of action towards Latin-American countries, and especially those countries that are in "spheres of interest" to the United States. In Nicaragua we feel we have a special right to intervene, because we plan to build a canal sometime. Therefore, we intervene, and refuse to allow any other nation to intervene. This is doubtless a very happy state of affairs to some Wall Street bankers; at least there is no competition in the flotation of five and seven per cent loans!

Behind the British Doctrine

BEHIND the British Doctrine is a similar state of affairs, as witness the recent rough handling of Egypt; the unstatesmanlike composition of the Simon Commission to India, which excluded all Indians; and the recent bombings of native tribes and their cattle in the Soudan.

But while the British and American Doctrines protect the two Powers from external intervention they do not protect either State from criticism and condemnation by the subjugated and exploited peoples. Doubtless, South Africa would to-day be classed as a sphere of "vital interest" if it had not already won its national independence, and likewise with Australia, New Zealand, Canada and the Irish Free State.

The Rise of Exploited Peoples

WITH the passing of time, and the creation of intelligent public opinion in the exploited countries, (and there are many such countries) we shall expect that the Doctrines will shrink as the peoples rise in revolt against this subjugation, economic and political; against the crimes of the Marines in Haiti and Nicaragua,

and the truly bestial behavior of the British forces in the Soudan. Time will come also, we feel, when an indignant people, in Great Britain and the United States, will demand that these Doctrines shall not be used against nations that are attempting to grow, but shall be used for the uplifting of the peoples, and for the creation of empires of to-morrow.

The Methodist Church Comes Out for Peace

THE American Methodist Episcopal Church, in session at Kansas City, is to create a Peace Commission with an executive secretary, and with a fund of some $15,000 to start the work. Of greater importance was the statement, which reads: "The agencies of our church shall not be used in preparation for war."

We have here one of the greatest churches in the World openly declaring that it shall not countenance war, and that war is wrong. In effect, this declaration is an adoption of the historic Quaker position towards war. The Quakers have maintained their stand towards war for over two hundred and fifty years; we shall see whether the Methodist Episcopal Church will strengthen the hands of the Society of Friends in the future. Certainly we cannot expect to escape the curse of warfare unless the Christian Church openly states, as the Methodist Church has now done, that its power will be used in the suppression of war and the substitution of an era of co-operation and international justice based on good-will.

Germany and Disarmament

THE German Council of the World Alliance for Promoting International Friendship through the Churches recently assembled at Heidelberg for its annual session and adopted the following resolution:

"The German Council . . . regards it to be a legal and moral obligation of the States that have signed the Treaty of Versailles and the Covenant of the League of Nations that a prompt disarmament should prepare the way for the peace of the world.

"The German Council considers it to be a duty of the Church of Christ to strengthen the will to peace of the Christians and by mutual confidence to create a readiness for general disarmament among the nations."

IDEALS OF 1917

BY LELAND AUSTIN

ON APRIL second, 1917, the whole world turned its attention from the struggling armies of Europe to listen to a speech—a speech given by President Wilson to Congress. It was an outstanding world event. The audience encircling the President was one of the most intelligent assemblages ever gathered, ambassadors of all the leading nations, diplomats and congressmen. Beyond the historic walls of our national capital listened a hundred million American people. The ocean cables were waiting to spread the message of our President instantaneously to all the world. It was a momentous occasion and we Americans were putting our best into it. We had a great President—perhaps the most scholarly man ever elected to that office. He was not a man to jump at conclusions, nor to act under the impulse of the moment. His speech had been prepared by his own keen and analytical mind. At his elbows were advisers and secretaries by the score and his speech had doubtless been read by the most intelligent men about him. They had passed a favorable opinion. This speech was ready, faultless in historical background, accurate in every detail.

At ten minutes past eight the door of the House swung open and President Wilson was ushered in by Chief Justice Taft. And there he gave his speech—he laid down the best reasons that intelligent America could offer for our entrance into the world war. The nation, even the world, accepted them as standards of righteousness and rushed tumultuously into war. The war was won and now ten years after the victory we may well take an inventory of its accomplishments.

Four leading reasons were laid down by President Wilson in his speech for our declaration of war, four evils which we were to overcome by going to war. Those four reasons were: first, to crush militarism; second, this is a war to end war; third, to make treaties sacred; and fourth, to make the world safe for Democracy. These four purposes which he set out to accomplish were certainly the noblest of ideals. There is no denying the desire of Woodrow Wilson to serve humanity. But did the war accomplish those ends?

President Wilson led us to war for the purpose of crushing militarism. We American people sincerely believed that by destroying Germany we could accomplish that end. But the surprising fact is that since the close of the World War eleven more nations have subscribed to compulsory military training and today thirty-two nations force their young men to carry arms. The military forces of the world are greater today than they were in 1914. The war not only failed to rid the world of militarism, but we ourselves have fallen victims of the very disease we sought to cure. The United States is far more militaristic than she was before the war. Since the Armistice we have intervened with our marines on fourteen different occasions to establish financial or political control in smaller countries. Last year 670 native Nicaraguans were killed and 1300 severely injured by United States marines in our attempt to extend military control over Nicaragua. Thus we are forced to conclude that the only militarism we destroyed was that of Germany, while our own and that of our allies is greater than ever before.

The second reason advanced by our Executive was that it was a "War to end War." How prized those words were and how often quoted! But before the Treaty of Versailles was signed, Russia and Poland started a new war. Then Greece and Turkey began hostilities. Spain and France carried on a long and costly war against the Riff tribes. These are only a few, for John Carter in his book, "Man is War," says that since 1918 there have been nearly "forty little wars." Today, China, India, and Nicaragua are being subjected to invasion, rebellion, and suppression by military forces until of a truth, the world is not as peaceful as it was before the war. So the excellent slogan, "This is a war to end war," has become a pathetic absurdity.

The third reason was that it was a "War to make treaties sacred." We thought we were fighting a righteous war, the results of which would prove to the world for all time that a nation must keep its bond. But even the Versailles Treaty, the treaty which closed the war itself, has been flouted and ignored. Nations have refused to arbitrate. The League of Nations, as an instrument of peace, has been deprived of support until it is now no more than a friendly gesture. Great Britain, despite the protest of the League, rules Egypt and India with the steel grip of military control. Nations of late have deemed property rights of far greater importance than lives or treaties. Even the United States has gone so far as to junk the South American Court and has taken by force that which she could not get by arbitration. In so doing, the United States is declaring to the world that treaties are nothing but scraps of paper. Again it is brought home to us that the war did not make treaties sacred, and that was one of the four purposes we set out to accomplish.

But the slogan that had the most to do with our entrance into the war, and the one which so many of us believed, was that advanced by our Executive when he said, "Let us enter this war to make the world safe for Democracy."

Let us look for a moment at the growth of Democracy in Germany up to and since the war. The Democratic party was founded in 1860; in 1893 it cast 1,800,000 votes; in 1907, 3,000,000, and in 1912, 4,500,000. Projecting the normal growth of the party we would find that by 1918 the Democratic party would have had a majority. But the war changed the minds of the German people and in 1922 the Democratic party cast only a million and a half votes. Last year the Democratic party revoked its pledge to the support of private property and made overtures to the Communists and Socialists. So Democracy is a passing ideal in Germany, and Communism and Socialism are by far more prominent words.

Democracy has likewise received a staggering blow in Italy. In 1922 Mussolini rose from the ashes of war that left his country a shattered clinker and marched with his black-shirted men to the gates of Rome and there amid showers of cheers, entered triumphantly into the "City of Seven Hills" and established a Democracy? No, a Dictatorship. He has built a government in which the glory of the state consists of obeying the iron-rule of a superman, whose ideal is that the common people must be scourged to dynamic effort in order to glorify the state and make Rome once more the wonder of the world. Instead of the war making Italy safe for Democracy, the war threw her into the clutches of a military dictatorship. Spain also has a dictator, and Portugal, her neighbor, is being driven to a program of force. Turning to Bulgaria and Roumania, we find the situation daily becoming more impossible. In Bulgaria we observe one military dictator driving another from office. Is this the kind of Democracy we had in mind when we entered the war?

France is failing as a Democracy. In trying to maintain a large army and navy the treasury is being paralyzed. The French people are unable to function as a Democracy because of the stupendous burden of war; namely, finance and administration.

There is yet another form of government in Europe besides the dictatorship that challenges Democracy. Russia today possesses what might be called a glorified Soviet Government. It stands like a tripod, built on three principles—federal control of industry, dictatorship of the Proletariat, and monopoly of foreign trade. Its program is one of force. Its weapons are the censorship of speech and press. If this does not challenge the very heart of Democracy, what does? Yet not only Europe feels the influence of the Soviet Government, but 900,000,000 people in Asia are being swept into the movement.

You remember Wilson said, "Let us fight this war to make the world safe for Democracy," yet today we have dictatorships in Roumania, Lithuania, Poland, Bulgaria, Jugo-slavia, Portugal, Spain and Italy. In Hungary, scandals involve the highest placed officials, while in Switzerland the parliamentary institution is being bitterly assailed. In Russia there is Communism. Mussolini typifies the trend of government today when he says, "I wipe my feet on liberty and declare to the world that Democracy is dead."

I have given you the facts as they are in 1928. You have seen what the war accomplished and what it failed to accomplish. Turn back with me again to April 2, 1917, and let me quote the exact words of President Wilson in his war message. He said, "We are entering this war to crush militarism to regard treaties as sacred obligations, to save the world from being dominated by the arbitrary choices of self-constituted masters. This is a War to end War and make the world safe for Democracy." It took a master of words, a great historian, the most scholarly President we ever had to formulate that statement, which hundreds of millions of people then accepted as true. But now, it requires no more than a mere college student to prove that the whole program failed. We did not accomplish the things we set out to do.

Now let us consider the lesson this teaches for the future. Under the stress and strain of future world events, goaded on by militaristic propaganda, excited by imagined affronts to our national honor, these and other contributing causes may lead us to the brink of another disaster. One never knows when a storm will break. We may then have a leader as great as Wilson, reason as earnest and plausible, ideals as noble. Let us hope that all America has had the failure of the world war burned so deeply into her conscience that she remembers that war fails. Let us turn and put in its place such things as the League of Nations, the World Court, or Arbitration. These are the true instruments of justice and civiliation.

INFORMATION

FOR THE USE OF MINISTERS, PUBLIC SPEAKERS, WRITERS, AND PEACE WORKERS, ETC.

WALL STREET AND NICARAGUA

SENATOR FRAZIER, speaking in the United States Senate, on April 21, 1928, said that Mr. Edge "especially thought that a blunder had been made in withdrawing the marines from Nicaragua some months ago because, he said, a revolution was started after that withdrawal.

"Looking at the situation from the outside, it seems as if the withdrawal of the marines, if it was a blunder, was based upon misinformation given by some of the financial interests of Wall Street, because it turned out apparently to their advantage. I am not accusing the Administration of being connected in any way or working in combination with the Wall Street interests, but it seemed to work out that way. There was an assistant in the State Department who had been an employee of one of the big Wall Street firms, *who afterward left the employ of the State Department and went back to the New York firm after some deals were put across for the benefit of the big New York financial interests.*"

Congressional Record.

CONSCRIPTION OF WOMEN

PAUL BONCOUR'S bill for the mobilization of everybody and everything, of men and women at all ages, of capital and property, in time of war, has met with but a poor reception in the French Senate. The bill has been attacked from all sides, and when the Senate discussed the clause dealing with the mobilization of women, it was pointed out that if the forcible requisition of women was adopted, it might easily jutsify an invading enemy force in requisitioning them also and tearing them from their homes. The clause was defeated.

In its original form, the bill deprived Members of Parliament of their privilege of immunity from conscription in war-time, at least in a moral sense, by providing that a senator or deputy would be free either to retain his seat or to fulfill his military obligations by nominating an invalid colleague as his Parliamentary proxy for the whole duration of the war. This clause has also been rejected on the ground that the Parliamentary function is an essential expression of the popular sovereignty.

The other clauses of the bill have been changed beyond all recognition, the most important being those dealing with the elimination of war profits. The Senate Commission took the view that the only way of stimulating peasants and munition firms to the special effort and vastly increased production that war requires, is to offer sufficient inducement in the form of increased profits.

The bill has now gone back to the Chamber in a form so modified that it resembles hardly at all the original draft.

Manchester Guardian Weekly,
February 24, 1928.

PASSPORTS AND A CONCERT PARTY

A CONCERT PARTY tours the world to-day, delighting vast audiences with choral singing of the highest order. It is composed of men who, not so many years ago, were refugees without prospects or means of livelihood.

They found themselves in Vienna and without money. They were not a concert party then—merely a group of destitute men making their way across Europe to France where they hoped for work. In their need they turned, as many thousands of refugees have already turned, to the representatives of the League Commission in Vienna and received temporary help and the inspiration that they should earn money by giving a concert. They did so, with such success that they no longer sought the manual labor to which they had been making their way, but set to work to create the concert party which now has secured such widespread fame.

But to move about the world passports are necessary, and they had none; nor would any country make this provision for them, their own the least of all. Again the League came to the rescue in the person of Dr. Nansen who had forseen this difficulty and met it successfully. He prepared an international document for the use of refugees and persuaded governments to accept it; it is now valid in no less than fifty States.

In this way the concert party, known as the Cossacks of the Don, may pass without hindrance from one country to another, not only earning a livelihood but enriching lovers of music everywhere by the wonderful mastery of their art. B. BRADFIELD.

PERPETUATING HATRED

DURING THE EARLY days of the War the University Library in Louvain, Belgium, was destroyed. A new building has been erected with funds contributed by Americans. The architect of the new building, Whitney Warren, has determined that the French inscription on the building shall read: *"Destroyed by German Frenzy: Restored by American Gifts."*

This inscription is causing a great deal of controversy and such a distinguished American as Nicholas Murray Butler, President of Columbia University, has proposed that the inscription read: *"Fallen in War: Restored in Peace."*

Considering the future peace of the world, which message should be placed on the building?

CHINESE AND MILITARY ACADEMY

THE JOURNAL of the Japanese League of Nations Association, *International Gleanings from Japan,* reports that about 20 years ago Japan first allowed Chinese military students to enroll in the Imperial Military Academy. The number of applicants has never exceeded 30 in any year heretofore; this year, however, 483 students have applied, of whom about only 90 can be admitted. Among the applicants are to be found students representing the armies of North China and the Nationalists.

The majority of these students are those who have become so discouraged with China's internal strife that they have decided to select civil-warring as their career.

AFTERMATH

"WHAT HAS THE war done to my mind?

THE MODERN WISE MEN

BY E. MERRILL ROOT

The Wise Men do not come to the
humble Manger now—
They follow a redder star to the
clang of the market-place;
They lay their gifts today—and today
they bow the knee—
Not at the feet of a Child, but before
a Caesar's face.

And the exquisite gifts of gold, and of
frankincense, and of myrrh
(And the heart's gift of love, of
which these were only the sign)
Have changed to the gifts of steel, and
of attar of death, and of flame—
Gifts for the Kings of the earth, not
a Child new-born amid kine.

The three Wise Men of the World—
Religion, and Science, and Art—
Now scorn as folly the wisdom whose
folly had made them wise;
They hasten to Herod and place in his
bloody hands a sword,
And point him the way where low in
a manger the Christ Child lies!

It has convinced me that the Church is subservient to the State.

It has caused me, with millions of others, to doubt the sincerity of belief in much of what is preached. It has created a generation of people whose motto is the simple one, "Show me."

It has caused me to question everything. To accept little....or nothing.

It has left my mind in a state, more or less, of spiritual chaos. Where, before the war, I was "sure," now I am doubtful.

The war has not made me a pacifist, militarist, radical nor sentimentalist.

To my mind Christianity has not failed, but the war brought me disappointment in the representatives and practice of Christianity."

"What the War Did to My Mind."
HAROLD R. (PRIVATE) PEAT.
The Christian Century, 4-26-28.

PRINCETON AND MILITARY TRAINING

DR. L. WARDLAW MILES, who was formerly professor of English in Princeton University, and a captain during the World War, also decorated with the Congressional Medal for bravery, writes in the *Daily Princetonian:*

"I am against compulsory military training in the colleges, because I am not convinced that compulsory training is desirable for America in general, and because I am sure it would be a bad thing for the colleges in particular. Colleges ought to be places where young men go to satisfy intellectual curiosity. The less compulsion—except the compulsion to make intellectual slackers get out—the better.

"On the other hand I am for optional military training in colleges, because I am glad to believe there are a certain number of college men who want voluntarily to prepare themselves for war should it come."

FREE SPEECH IN THE WEST

DR. THOMAS HALL SHASTID, proponent of a plan that should give the people a right of voting for war or peace in times of national, and international crises, was told over the telephone, by some unknown individual to "drop that peace plan or we'll kill you."

This popular referendum plan was to have been debated in the annual triangular debates between Superior Central High School, Duluth Central High School, and Denfield High School, the subject being: "Resolved, that no extra-territorial war should be made by the United States until its people have approved war by popular referendum."

Consequent to this threat to Dr. Shastid, the oratorical contest was abandoned. Thus America honors the memory of those who fought intolerance in the pioneer days, and who sought liberty in the West!

TRAVEL TO CUBA IN COMFORT

LATIN AMERICA, as a travel field, has been neglected. It offers great opportunities, and Cuba, at least has been accorded some recognition. Last February, in that country, was the greatest month for tourist travel that country has ever known. Hundreds were compelled to seek accommodation in private homes temporarily open to paying guests. By a recent order of the Secretary of the Treasury, automobiles brought to Cuba through the port of Habana, by tourists and for their own personal use, are now free of duty. They may be used in the island for a period of 90 days from the day of arrival, without other formality than a guarantee that the car will not be kept in the Republic over the period mentioned. Such cars shall not be used for commercial or hacking purposes. It will be recalled that there is now a highway from Miami to Key West, and thence a ferry service to Habana.

Bulletin, *Pan American Union.*

OIL SOUTH OF TEXAS

THE HUASTECA PETROLEUM Company, and several other petroleum companies in the State of Veracruz, Mexico, have granted the use of some of the most fertile land in the district to unemployed workers, because of depression in the industry. These men will, therefore, be enabled to support themselves until they again find work.

Despite a depression in the oil industry, production in Venezuela forges ahead. During 1927 some 64,436,926 barrels of crude oil were produced, which is an increase of 72 per cent over the production of 1926, which amounted to 37,226,019 barrels. As a result of this increasing production Venezuela now holds third place among the oil-producing countries of the world, and it is estimated that the 1928 production will reach 110,000,000 barrels.

Bulletin, *Pan American Union.*

AMICABLE SETTLEMENTS

ON JANUARY 10, 1928, the Brazilian Congress ratified the treaty signed in Rio de Janeiro on May 21, 1927, by the representatives of Brazil and Paraguay, on the international boundary between the mouth of the Apa River and the mouth of the Bahia Negra. (*Diario Official,* Brazil, January 12, 1928.)

Bulletin, *Pan American Union.*

TRUE INTERNATIONAL FELLOWSHIP

ON SUNDAY, MAY 6, 1928 a significant peace meeting was held in the Broad Street Theatre, Philadelphia. Significant for several reasons: it was held under the auspices of the American Interracial Peace Committee (sponsored by the American Friends Service Committee), and had the cooperation of the W. I. L.; many prominent Negro speakers participated, such as Leslie Pinckney Hill, Lena Trent Gordon, Alice Dunbar Nelson, W. E. B. DuBois. The Mayor of Philadelphia was present, and also were Wilbur K. Thomas, Thomas Elsa Jones and the Fred Carton Chorus. But, despite a representative personnel of the White and Colored people, the meeting was valuable because it was a gesture to the Negroes that their help and co-operation was necessary for the furtherance of any American Peace work. Many Negroes were in service in France during the World War, and they certainly will be in service in another war. Peace work in America, and in all other countries, must seek and cultivate the friendship and help of all peoples, of all races, if it is to be successful. We seek international good-will. Can we have it unless we have good-will within our own borders?

ARBITRATION AND GREAT BRITAIN

BY F. MADDISON, J. P.

IT IS, of course, impossible to say what the nation as a whole thinks about any particular question. What the Government does is known to all, but it may not be approved by a majority of the people. The Baldwin Ministry, for instance, was returned by a minority of the electors. Then, again, pacifist opinion, especially the Left Wing of it, cannot speak but for a portion of the nation. Nor is it easy to gauge what is called "average" opinion. All that can be done is to state the situation as one sees it.

THE HERITAGE OF THE PAST

At the present moment the Government seems to be rather resting on its recent achievements than leading at Geneva. And it has a substantial record behind it. The rejection of the Protocol of Geneva, like that of the Treaty of Mutual Assistance the previous year, seemed to be a set-back to progress, but it was immediately followed by the only really great accomplishment since the war—the Locarno Treaties. Sir Austen Chamberlain has made a great deal of the part Great Britain played in bringing these about, and he is justified in doing so. Locarno means arbitration in its most extended form. War is ruled out between France and Germany, and the League of Nations is made the supreme arbiter in the last resort. As a result, Germany became a member of the League, and took its place in its inner counsels. This was a real gain to the cause of peaceful settlement of international disputes. It is something done, and to Great Britain belongs much of the credit. Pacifists ought to be equal to the task of praising a good deed done by their own country.

One failure of the Government is widely regretted. I refer to their continued refusal to sign the Optional Clause of the Statute of the Permanent Court of International Justice. This would mean obligatory arbitration for juridical disputes within the compass of the form the agreement took. There is good reason to believe that the Government would be sufficiently backed if they signed this clause. More than one cause has been assigned for their policy, the fear that in some way it might bring them into conflict with the United States being one of them. Fortunately, your neighbor, Canada, has made it plain that it is ready to take this step. But even in this case it would not be true to say that the British Government's hesitation is due to their objection to the principle of arbitration. It is true that at Geneva its representatives have shown what amounts to a preferential interest in conciliation, and some of us are not clear as to what this exactly means. Still, there is nothing inconsistent with support of conciliation and the fullest acceptance of arbitration.

SECURITY AND DISARMAMENT

One is glad to note that there is a growing feeling in Great Britain that security must be inseparably associated with disarmament, and that arbitration is the only safe foundation for security. But the full appreciation of this fact has not, as yet, in my opinion, firmly gripped "the man in the street," as we say. Perhaps the correct way of putting it is that he has not got much beyond stressing the need of security and making reduction of armaments on a large scale contingent on it. Public opinion accepts arbitration as desirable and considers it a workable proposition, but to depend upon it entirely for the safety of the nation is an untried experiment. But the people are ready for a bold lead, and this the Government do not at present seem prepared to give. It was this which caused so good a Conservative as Viscount Cecil of Chelwood to resign his position in the Government. Sir Austen Chamberlain made it plain at Geneva that anything of so general a character as the Protocol, carrying with it serious obligations involving the use of force in certain eventualities, could not be accepted by Great Britain, and probably this view is held by the majority of the nation. But, in my opinion, the Government could depend upon adequate support for a policy which sought the same end by less ambitious means.

And this brings me to the proposal put forward by Mr. Kellogg on behalf of the United States. In my work for the International Arbitration League the attitude of the United States to world affairs has always been kept well to the fore and the need of her cooperation enforced. This has given me an opportunity to test public opinion in respect of this matter, and it may be summed up in this way: The importance of America as a peace factor is freely admitted, and her past good record as regards arbitration is not disputed, but a good deal of scepticism exists as to her present intentions. It is pointed out that, although President Wilson was the chief architect of the League of Nations, his country remains aloof, and will not even adhere to the Permanent Court of International Justice, in spite of the fact that nine-tenths of the reservations which she made have been conceded. These things

are very disturbing to America's best friends in this country, and have increased the number of those who openly proclaim their belief that America does not intend to take her share in the task of establishing world peace on a firm foundation.

THE CHALLENGE OF THE KELLOGG PROPOSAL

But now has come this great challenge of Mr. Kellogg. Not all that has been mentioned, nor the feverish activities of your Big Navy Party, not even the grotesque anti-British outbursts of the Mayor of Chicago, can hide its significance. It is now on record that the United States is willing to rule out all war. This would mean the reign of law instead of brute force, and Arbitration in some form would be universal. A treaty on these lines between Great Britain and America would be welcomed by almost every section in this country. The idea of a war between us is scouted by all, except a handful of militarists who do not count. The Government could go to any length in the direction of the outlawry of war if it were confined to our two countries. Frankly, that is not because of an enthusiastic faith in arbitration but on account of a fixed belief that at the worst there will never be any armed conflict between Great Britain and the United States.

It is, however, more than a bilateral treaty which Mr. Kellogg proposes; it is to be a multilateral one. Would our people go as far as that? In my view they would, and it will surprise me if the British Government does not accept in principle the proposals of Mr. Kellogg when they receive them. American leadership in a matter of this kind will overcome obstacles otherwise well nigh insuperable.

THE LEAGUE CANNOT BE SCRAPPED

At the same time, there is one thing that should be said plainly. Public opinion in this country would not be prepared to abandon the League of Nations, not even to secure the all-important cooperation of the United States. Nothing which is embodied in any treaty can be allowed to prevent Great Britain from carrying out its obligations under the Covenant of the League. After all, the sanctions therein contained are alone directed against a defaulting State which refuses to submit a dispute to the League of Nations, and instead wages war for its own selfish ends. The law-breaker in the society of nations needs a policeman as well as the criminal in our midst.

Universal arbitration is the only real security for nations, and any substantial reduction of armaments must depend upon its adoption. Thus, for instance, the old difference between us concerning the freedom of the seas during war would be got rid of if the suggested treaty came into operation. A State which then commenced hostilities in violation of international agreements, would not merely be at war with a particular enemy but against the law of nations. In these altered circumstances America's doctrine of neutral rights would have no meaning. President Wilson's prediction that in the next war there would be no neutrals would be realized, but in a different and better sense than generally understood. To remain neutral whilst a State made war against its neighbors, with whom it had entered into a solemn pact to submit all disputes to peaceful settlement, would be to condone an international crime.

A WINDOW FOR BOYS AND GIRLS

BY ANNA L. CURTIS

THE FEAST OF FLAGS

THE BOYS' day in Japan is the Feast of Flags—their own special day set apart for them out of the entire year. This festival comes on the fifth of May, and is, in some ways, much like the girls' celebrations in March—the Feast of Dolls. In every house where there is a boy, the little set of red-covered steps comes out again. But instead of the court-dolls and girls' toys which stand on the steps for the girls' feast, there appear proud rows of the heroes of history and folklore, with a flag bearing the crest of the hero behind each one.

Candy is not so important as on the Day of Dolls. Today everybody eats carp wrapped in oak-leaves—because both the fish and the tree are emblems of strength and endurance. Where the festival is carried out as in the olden days, the whole city is fluttering with paper banners, many of them in the shape of carp, others bearing patriotic sentences, the coats-of-arms of heroes, or even the figures of the heroes themselves. And crowds of boys are everywhere, all dressed in their best, and carrying banners and pennants, often forming in procession to march together through the streets so gaily decorated in their honor.

WORLD ETIQUETTE

Where'er you go, please be polite,
In every land greet folks aright:—
"How do you do?" when here at home,
But change your phrase when far you roam.
In Germany, "How goes it?" say:—
"How carry you yourself today?"
In lovely France. In far Cathay
Ask: "Have you eaten rice today?"
"God speed you," say in old Ireland:
Bow low in Spain,—"I kiss your hand."
The thought's the same, though words be strange,—
Just use that thought, where'er you range.

A VACATION IN DENMARK

Last summer 105 American High School boys took a vacation trip to Denmark. These boys came from twenty different States and the Rotary Club of Denmark had arranged for their entertainment in Danish families where English was spoken.

They spent three weeks in Copenhagen, the largest city of Denmark, and one week on farms out in the country. Denmark is very small, so small that aviators might easily miss it entirely, were it not for the big sign, "Danemark" placed in the middle of its territory, for the information of the bird-men. So the American boys were able, during their month's visit, to get a very good idea of the little country which makes the best butter in the world, and keeps England supplied with her breakfast: bacon-and-eggs. They visited the spotless stables, and the cows, combed and brushed and shining like satin. And in Copenhagen, they stared, first, at the thousands of bicycles,—and then probably borrowed some, and joined the procession. In proportion to its population, Copenhagen has more bicycles than any other city in the world. People ride bicycles the year around, stopping only when snow clogs the wheels.

"Going to school" in Denmark was most interesting to the young Americans. Danish schools are in session six days a week for six recitation hours a day. In the high schools, each student carries thirteen subjects, and is not allowed to graduate until he can speak English fluently. There isn't much time for "being a boy" in Denmark, but what a lot they learn!

As for the Danes, they wondered at the Americans, some of whom had earned their way to Europe. One Pittsburgh boy, in particular, had earned the $225 needed for the trip by working for months after school hours in a gasoline filling-station, and then had "hitch-hiked" his way to New York in time for sailing. But the trip was worth the work! At the end of their vacation month, the visitors left their Danish friends, the Americans full of admiration for the fellows who worked so hard, and learned so much, and the Danes thrilled by their new acquaintances who had seen and done so much.

HAVE YOU SENT IN YOUR SUBSCRIPTION RENEWAL YET?

INTERNATIONAL

American Foundation (New York City) is devoting its activities toward United States adherence to Permanent Court of International Justice, and believes that Gillett Resolution offers best means of forwarding the general Court program in the United States.

Institute of International Education (New York City) lists the following as being available for lectures on Political Science: Carl Brinkmann, Ph.D., Professor of Political Economy at University of Heidelberg, available for lectures during August, September and October, 1928. Gabriele Rabel, Ph.D., Universities of Vienna, Leipzig and Berlin, available from December to end of academic year, and during summer session, 1929. Will lecture on the geography, constitution, and general political and social structure of Austria. Baron Alphonse Heyking, University of Dorpat, available for lectures in fall. Will lecture on The Russian Riddle; the Conception of the State and the Idea of Ethnic Cohesion; Root Causes of Bolshevism; the Rights of Minorities. Paul P. Gronski, Russia, now of University of Paris, available during year 1928-29. Speaks English fluently and will lecture on Russia.

League of Nations Non-Partisan Association (New York City) awards prizes in connection with Second National Competitive Examination on the League of Nations held in schools in this country. Henry Benson Bobo, 15 years old, of Clarksdale, Miss., pupil of Clarksdale High School, wins first prize, for two months in Europe, concentrating on Geneva and the League. Second prize, $100.00, goes to Marcia Maylott, 16 years, pupil at Central High School, Springfield, Mass. Third prize, $50.00, to Jane Gabbert, 17 years, pupil of Polytechnic High School, Riverside, California.

National Council for Prevention of War (Washington) organizes a Policy Committee to broaden the basis of responsibility for Council's activities. The Committee comprises Clement M. Biddle, Chairman; Frederick J. Libby as Executive Secretary ex-officio, together with Paul Jones, Elizabeth Eastman, Dorothy Detzer, Mrs. Anna Garlin Spencer, Mrs. J. Malcolm Forbes, Miss Selma Borchardt, Mrs. George Hymann, Mrs. Arthur C. Watkins, Harold Evans (alternate Richard Wood). All decisions will require at least six votes.

Frederick Libby is spending latter half of May in California, and will spend first ten days of June in Oregon, Washington and Idaho.

The Council concentrates on obtaining support for Kellogg proposals, and continues campaign against naval expansion program fearful that there may be additions, and confident that there is a probability that the bill will fail of passage in Senate if the opposition from country continues.

Society of Friends (Quakers) in America: Young Friends plan to send delegation of ten to World Youth Peace Congress in Holland, August 1928, and to International Peace Conference, Brussels, the week preceding the Congress. The group will spend July and early part of August visiting Quaker Centres in Europe.

Illinois Friends (Chicago) order sixteen Friendship School Bags for Mexico. They observe International Goodwill Sunday, May 15th. Marjorie Hill Allee is made member of Illinois League of Women Voters Department on Cooperation to Prevent War. *Indiana Friends* (Richmond) do not send in their report. *Iowa Friends* (Oskaloosa) make peace blotters for use of public school children in Oskaloosa. They press for abolition of capital punishment in State of Iowa.

New York Friends sponsor Friendship School Bags and want 15,000 more. The bags will be distributed to schools in Mexico on Independence Day, September 16, 1928. Particulars from Committee on World Friendship Among Children, 289 Fourth Avenue, New York City. Edward Thomas continues radio talks from Station WGL (294 meters). Recent speakers include Morris Bursdall, Sophia Dulles, Frieda Burkle, Howard Elkinton and Parvin Russell. During past winter all Churches and Synagogues were offered speakers on The Quaker Way of Peace Among Nations. Fifteen different speakers lectured, filling fifty-four or more engagements.

United Church of Canada as Corporate Member of the League of Nations Society of Canada believes there is no better way of promoting international understanding than propagation of ideals for which the League of Nations stands. Arranges for groups study THE CLASH OF COLOR (Basil Matthews) and THE COST OF A NEW WORLD (Kenneth Maclennan).

Women's Peace Union supports Senator Frazier's speech of April 21, 1928, proposing an Amendment to the Constitution of the United States prohibiting war.

BOOKS

Books mentioned may be obtained through the Friends Book and Supply House, Richmond, Indiana.

Little, Brown & Company (Boston): *Reputations Ten Years After* ($3.00). By Captain B. H. Liddell Hart. A series of short biographical sketches, written in a clear and direct style. It treats the foremost generals in the World War: Central European Powers and the Allies. Interesting and informative for those who study military science, but not otherwise.

Alfred A. Knopf (New York): *The Mind and Face of Bolshevism* ($6.00). By Rene Fulop-Miller. An account of cultural life in Soviet Russia. The psychological ideas associated with Bolshevism. A book that breathes the life of Russia. Worthy of the attention and study of the serious student, but not to be recommended to the casual reader of international relations in general. In other words a book for the Russian specialist.

Latin America in World Politics ($3.50). By Prof. Rippy. A book that is essential to any understanding of Latin American relations. Well written and from original sources. The Monroe Doctrine treated in some detail. Our only criticism, and a small one: Nicaraguan treated with too great detail, and a colored outlook resultant to American-Nicaraguan hostilities when the book was written. The book is provided with maps and an index.

G. P. Putnam's Sons (New York): *British Foreign Secretaries* ($4.50). By Algernon Cecil. A book, provided with a useful index, that treats of Castlereagh, Aberdeen, Palmerston, Clarendon, Granville, Rosebery, Salisbury and Lord Grey. Very interesting, well written, with plates of the Foreign Secretaries. A book for the student, casual and otherwise, of international relations, especially from the British viewpoint.

Carnegie Endowment for International Peace (405 W. 117th St., New York City): International Conciliation: (April, 1928. No. 239—5 cents) *The United States and Treaties for the Avoidance of War,* and the text of the Briand-Kellogg Arbitration and Conciliation Treaty signed February 6, 1928. By Philip C. Jessup.

International Conciliation: (May, 1928. No. 240—5 cents) *The Law of Bulgarian Nationality* by Theodore Geshkoff, formerly associated with the Bulgarian Ministry of Foreign Affairs.

World Peace Foundation (40 Mt. Vernon St., Boston, Mass.) *Eighth Yearbook of the League of Nations* (30 cents). A complete report of the activities of the League during the past year. Rather unfortunate for such an important and indispensable book to have omitted an index.

Pan American Union (Washington, D. C.): *Bulletin* ($2.50 a year). The April number reports on the Sixth International Conference of American States at Habana, 1928. The May number is interesting for an account of schools in Latin America; the petroleum resources in Bolivia, etc. The *Bulletin* is necessary for all students of Latin American affairs.

American Academy of Political and Social Science (3622-24 Locust St., Philadelphia, Pa.) *The Annals* (November, 1927. $2.00) is an Economic Survey of Europe in 1927 by Ernest Minor Patterson, Professor of Economics, University of Pennsylvania.

Council on Foreign Relations, Inc. (New York City): *Foreign Affairs* (quarterly; $5.00 a year; $1.25 a number). The April, 1928, issue mourns the passing of the first editor of the journal: Archibald Cary Coolidge, March 6, 1866 to January 14, 1928. Viscount Cecil has an article on "American Responsibilities for Peace." James T. Shotwell writes on "Alternatives for War."

Old Black Creek Meeting

BY TOM A. SYKES

Long before I came to America, I had learned the story of our Virginian cousins, and I had learned something from the early journals, of Friends like John Woolman and others, what the ministry of Friends did in order to share the good news to all in the American Colonies; and amongst the places I had a desire to visit some day, was old Black Creek Meeting, in Virginia. How interested I was to read in Woolman's journal of his visit to Black Creek Meeting in 1757.

How I always rejoiced to read about his journeys with John Sykes and to note the tender way Woolman referred to those travels—"In company with my beloved friend, John Sykes." How much at home I felt as I found myself at this old spot of Black Creek, and how much I had to be thankful for to have such splendid hospitality provided for me; and what a contrast with the Woolman days; for I read "We secured our horses, and gathering some bushes under an oak we lay down; but the mosquitoes being numerous and the ground damp I slept little. Thus lying in the wilderness, and looking at the stars, I was led to contemplate on the condition of our first parents when they were sent forth from the garden; how the Almighty, though they had been disobedient, continued to be a father to them."

My lot was not hardship such as that—mine was the best that modern homes can provide—but I confess, I too was led to contemplate; not upon Eden and our first parents, but upon that old Black Creek Meeting, a meeting established long before the Revolutionary War, in a day when Virginia Yearly Meeting was a strong Meeting—the Yearly Meeting that at one time was the largest of all the American Yearly Meetings. I thought of those migrating Friends who moved out to the North West Territory on account of Slavery, until the strength seemed to have left and the old Yearly Meeting was laid down in 1844, and the remnant attached to Baltimore Yearly Meeting, and known as Virginia Half-yearly Meeting.

How I rejoiced to learn, that Baltimore Yearly Meeting is to be held at this old Black Creek Meeting, this year, in September. The first time it has ever been held outside the city of Baltimore. But why go to a dead old Black Creek Meeting and leave Baltimore? Well, truth is—Black Creek is not dead. It is very much alive, as my Flying Quaker story would indicate, and here we find a center of influence that has been continually functioning through all these years, and today gives promise of "greater things." They have a fine meetinghouse, with a splendid basement gymnasium, a nice home for their minister, a good equipment for their Sunday school and Religious Educational program, and about 133 members of the Meeting.

Then Bethel, is another story af a healthy child of this parent effort. It was Bethel, they told me, that started its meetings under a Brush Arbor on John Pretlow's farm; and met that way 45 years ago. It soon built a comfortable Meetinghouse, 24 x 30, out of timber contributed by John Pretlow, and the work was done by Woodson Scott. Among the itinerant ministers, who have meant much to the continuing of this center of Quaker influence in Virginia, are: Elizabeth Comstock, Caroline Talbot, Thomas Cope, John Chappel, Cyrus Horton, Rufus King, David Sampson, the Thomases of Baltimore, Sarah Goddard, John Newlin, Samuel C. Mills, and in addition, a group of loyal pastors, who have served nobly and sacrificially in feeding the flock, as George C. Wise, Alonzo Cloud, Harvey Jones, Jesse Stanfield, Charles Mesner, Byron Osborn, and last, but by no means least, Nathan Pickett, the present pastor and community leader.

Under his leadership, the old Bethel Meetinghouse has been refurnished and transformed into a wonderful community room and annex, to the new well-appointed Meetinghouse. Two pianos and an organ have been purchased. The meetings are free from indebtedness. There is much that an ancient Friend might classify as "creaturely activity," but as I contemplate over all the happenings since the day of George Fox's visit in 1681, I honestly feel the present is the child of the past and, even though the form and garments are somewhat changed, I trace the same spirit in the hearts of this generation.

I am grateful a Sykes could go back to old Black Creek on a Friendly concern, and I am grateful it is still possible for over one thousand Friends to gather at the May Meeting on the third Sunday, at old Black Creek, even though some proportion of them are nothing but "ancestor worshippers" on their annual pilgrimage. The regular folk still receive them with that kind of big-hearted Friendly greeting that carries the ancient flavor of bygone days. That old Black Creek Meeting territory is famous the world over, for its bacon and Smithfield hams; and for its Quakers both past and present. And, in the words of Browning, "The best is yet to be."

High Point, N. C.

F. Y. M. INTERPRETED BY IRISH FRIENDS

"Talking of reports! Was there ever a more entertaining, lively and withal informing report presented to any Yearly Meeting than the report of the Delegates to the Five Years Meeting presented to the Irish Yearly Meeting on May 11th? After that and the discussion which followed it, we all really began to understand something of the circumstances and problems of our Society in America." Thus speaks an English visitor to Dublin Yearly Meeting, writing in the London *Friend*.

In the same issue of that paper, in the detailed report of the recent sessions of Dublin Yearly Meeting, appears the following:

"The report of the delegates of the Five Years Meeting was read and was of great interest to the Meeting, such as Peace Relationships, Religious Education, Prohibition, Indian affairs, the proposed Yearly Meeting in Cuba, the change in phraseology of certain Queries, and a report of the achievements of the Five Years Meeting during its twenty-five years, given by the General Secretary, Walter C. Woodward. The delegates had been impressed with the good organization and conduct of business of the meeting; and were surprised to find how many officials took part, this rendering it impracticable for the delegates to form an opinion as to what the average man was thinking. They noted the endeavour all through at unity—a unity which, in their opinion, could only be achieved by keeping to the surface of things, because of the wide differences in thought between East and West, country and city. A tribute was paid to the efficiency of the Clerk, W. O. Mendenhall.

"Florence A. Malcomson contrasted the mechanisation of American life with our comparatively simple way of living in Ireland; and gave amusing examples of the former.

"W. R. Wigham spoke appreciatively of the hospitality of American Friends, and paid a high compliment to the organizers of the Five Years Meeting. He had attended about forty meetings in forty-four and a-half days. He saw little difference between Hicksite and Orthodox meetings.

"Edwin B. Jacob described Westtown School as the pet of Philadelphia Yearly Meeting, whose equipment, endowment and 625 acres he would always covet for Newtown and Lisburn. The grounds were part of the original grant to William Penn, and a few of the old trees were left. He spoke of meeting Thomas A. Crawford, who emigrated from Belfast in 1879 and also an old Brookfield scholar, named Matchett, who traveled 500 miles to see the Irish delegates.

"William B. Coulthart felt his visit to the Five Years Meeting to be the greatest privilege of his life and a spiritually enriching experience. '*Whom* they believed was emphasized there, not *what* they believed. He appreciated the spontaneous singing of hymns in the Five Years Meeting. The fine speaking of many of the delegates had greatly impressed him. The aim behind all their service was the bringing in of the Kingdom of God.

"All the delegates thanked the Yearly Meeting for giving them the opportunity of attending the interesting gathering at Richmond. Elsie M. Wigham, Mary A. Hobson, John H. Sinton and Charles E. Jacob thanked the delegates for undertaking the journey, and Charles B. Lamb (delegate in 1922) and Sarah R. Barcroft (delegate in 1907) alluded to their pleasant experiences in America.

"Amy Wallis (English delegate) said it was her first visit to America and it had been a great experience. The keenness, enthusiasm and earnestness of endeavor of Friends there had to be seen in order to be realized. They had heard from W. C. Woodward how the Five Years Meeting had grown in depth of spirit and activity, and as the old advice put it, 'They knew one another in the things that endure.' "

NEWS OF OUR MEETINGS

William J. and Flora T. Sayers of Muncie, met with a goodly group of Friends at the Y. M. C. A. at Fort Wayne, Indiana on the evening of June 1, out of which came a discussion of holding the group together by meeting in a central place. Friends from Philadelphia kindly sent on some of the best Friends books for a study group for round table discussion. An organization with R. W. Bond chairman, 2949 Holton St., Fort Wayne, Indiana and secretary Dora Bundy, 529 Montgomery Street, Fort Wayne, was set up to carry on an effort to get in touch with the eighty or more Friends whose names are already listed and to find out others located in this city. These names will be divided among the several families there and they will be visited to interest them in the group. Meetings will be announced. The Muncie pastor and his wife plan to go there again one month hence.

Whitewater Quarterly Meeting of Friends was held, June 2, in the Timothy Nicholson Memorial Meetinghouse, Richmond, with representatives present from the nine monthly meetings that compose it. Stella Frances Jenkins, a minister of Kansas Yearly Meeting who is sojourning in this vicinity for a time, spoke at the meeting on Ministry and Oversight and stressed the work of Jesus in rescuing religion from tradition and custom and putting the emphasis on candor, confidence, sympathy and appreciation. Reports on "State of Society" from the local congregations were read and considered. At the hour for worship messages from H. Clark Bedford, Clinton M. Pearson and Charles M. Woodman sought to develop the enlargement of faith. At the business session following the dinner hour the report of the missionary committee was listened to with much interest and appreciation. Fifteen children each bearing a Friendship Bag provided by Bible school classes which they represented told of the purpose in which they were sharing, to send these bags to Mexico for distribution among the schools on their National Day as a gesture of goodwill and friendship. Dr. Alva W. Taylor, chairman of temperance and social welfare in the Disciples Church gave a very illuminating address on "The New Day in Mexico." He had recently made a first-hand study of conditions in Mexico and was able to interpret the present effort on the part of the Calles administration to provide education for all the people and freedom from the tyranny of the Roman Catholic Church in matters of education, economics and politics, and liberty of conscience in methods of worship.

After a spirited contest the young people's class is again victorious over the adult class in attendance at the Bible School of the Brooklyn Meeting during the preceding four months. The contest has been very helpful in keeping up attendance and interest. The Young Friends Movement in New York City held its annual banquet on May 26 when officers for the new year were chosen. The Young Friends Conference of New York Yearly Meeting will be held at Oakwood School, Poughkeepsie, N. Y., June 27-30, when the minister, W. Glenn Roberts will be leader of one of the classes. The president, William Simkin, assures a splendid program.

How the Year Starts

Consolidated Report of United Benevolences For April and May, 1928

YEARLY MEETING	GIVEN LAST YEAR	GIVEN APRIL & MAY, 1928
Baltimore	$ 6404.42	$ 571.18
California	1859.00	287.00
Canada	783.00	200.00
Indiana	27272.54	2685.21
Iowa	18105.46	1575.00
Kansas	5845.50	
Nebraska	2351.24	40.00
New England	12596.75	1730.20
New York	3327.83	1151.17
North Carolina	9574.53	1458.40
Western	17920.88	630.70
Wilmington	6,028.27	541.63
Other Gifts		1032.45
	$117293.31	$11902.94

BOARDS	
American Friends Board Foreign Missions	$ 8576.27
Board of Home Missions	1798.64
Peace Association	323.12
Young Friends Activities	291.57
Prohibition & Pub. Morals	32.44
Religious Education	103.61
Aged Ministers and Missionaries	194.46
Emergency	582.83
	$11902.94

Annual Budget 1928-29 $148310.00.

Proportion for April & May, 1928	$24718.33
Receipts for April & May, 1928	11902.94
Shortage in Gifts 2 Months	$12815.39
Receipts for April and May, 1927	$ 9814.59
Shortage for April and May, 1927	14922.04

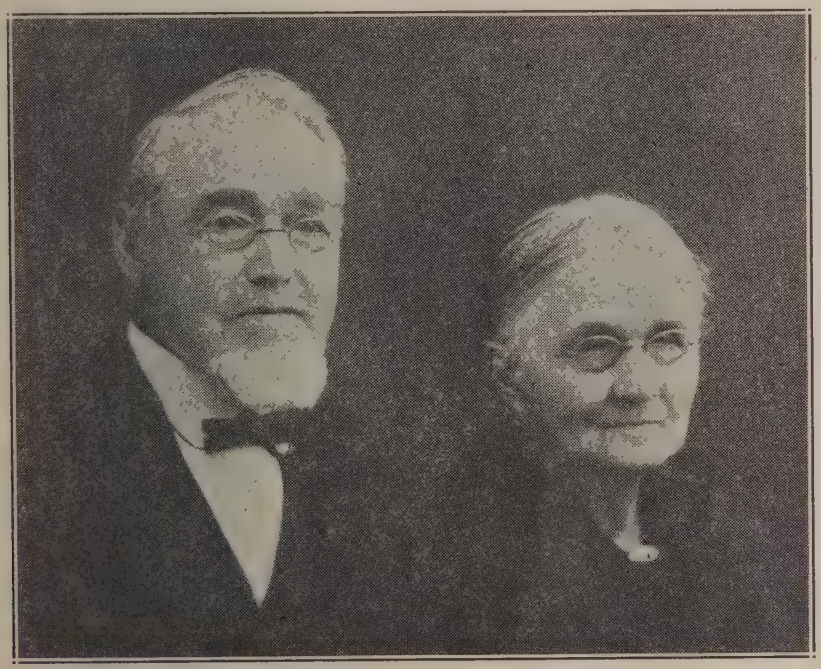
GRASSY RUN CENTENARY

The Friends Church at Grassy Run, six miles west of Sabina, Ohio, of Wilmington Yearly Meeting, is planning for the observance of the one hundredth anniversary of the meeting on June 24. There will be morning and afternoon sessions and at noon a basket dinner served from the tables in the community park. Walter C. Woodward, editor of THE AMERICAN FRIEND, will be one of the special speakers.

They Rest from their Labors

Assurance at Set of Sun

Jesse W. and Martha Jane Wilmore of Whittier, California, have passed to the realm of the unseen, she on March 24 and he on April 16, both in the eighty-sixth year of their age. Last November they had celebrated their sixty-sixth anniversary of their wedding. Since coming to Whittier in 1909 they had identified themselves with the First Friends Church and as health permitted were regular in attendance at meeting and kept a lively interest in church and community life. Funeral services for both were in charge of Willard O. Trueblood and William Kirby, and the love and esteem of their many friends was shown by the large attendance and gifts of choice flowers. They had spent a long, happy and fruitful life together, and one preceded the other in death by only twenty-three days. He was a devoted and loving father and husband, an upright citizen, exemplary in all his dealings; a conscientious and zealous servant of the church which he loved; while she was a true helpmeet, a loving companion, a devoted mother and a sincere friend.



JESSE W. AND MARTHA J. WILMORE

Jesse W. Wilmore was born in Randolph County, Indiana, and being left motherless at an early age was cared for by a devoted aunt who guided his steps in the way of truth and life. In 1861 he married Martha Jane, daughter of Jesse and Gillean Hockett, a young woman who had grown up on a farm neighboring his own home. They lived for a time in Grant County and at White's Manual Institute in Wabash County, then went to Kansas as pioneers in Friends' work. In 1876 he was recorded a minister of the gospel by Barclay Monthly Meeting and began a more active exercise of his gift in the ministry. For ten years he was superintendent of evangelistic work in Cottonwood Quarterly Meeting and held himself in readiness for revival work. As pastor he served the meetings at Emporia, Sterling, Wichita and Rose Hill, Kansas, and at Poplar Ridge, N. Y. He was delegate to the Friends Conference at Richmond in 1887, was a charter member of Kansas Yearly Meeting established in 1872 and for 35 years was a regular attender, and was active in the establishment of Friends University at Wichita in 1898, a son and a daughter graduating under the presidency of Edmund Stanley.

He visited in religious service Philadelphia, New England, New York, Ohio and California Yearly Meetings. In all his pastoral and evangelistic labor his wife was a faithful companion sharing the ventures of faith and the joys of helping in Christian work. In 1902 they visited California and later returned, spending some time at San Jose, then choosing Whittier as their home for the sunset days. Four daughters and two sons survive them: Mary A. Vittum, Mrs. H. T. Voorheis, Carrie E., Samuel H. and William B. of Whittier, and Mrs. C. W. Stigenwalt of Compton.

Many friends in many states will remember with thankfulness the ministry of these faithful servants always interested strongly in evangelistic, pastoral and missionary work. He used to write for *The Christian Worker, The Evangelical Friend* and THE AMERICAN FRIEND, supporting by his pen the spoken message. Now that pen and voice are still, cherished memories will perpetuate the message, which has ripened with the years, and continue to bring forth fruit unto life eternal.

J. LINDLEY SPICER

The portals of death, which open but one way to the children of men, are admitting, one by one, those who have been valiant for truth and righteousness in the former century, and in more recent years have been preparing to make way for those who must carry on the tasks championed by them in the full strength of manhood. The *Bulletin* for June of the Lafayette Avenue Friends Church, Brooklyn, N. Y., gives the following account of the passing of J. Lindley Spicer who has been a frequent contributor to THE AMERICAN FRIEND. His bits of verse have been outlets of soul through which a loving heart has revealed itself and a longing for the spiritual welfare of mankind. Here is a characteristic triplet that those who knew him will appreciate:

> Lord use every ounce of me!
> In thy service let me be
> Wise in winning souls to thee.

But along with this all-consuming desire to serve was ever the note of assurance as in the following:

> Today is long, the night is coming;
> I'm weary, and I long for rest.
> And yet, if I can be of use tomorrow
> I shall be glad and do my best.
> "Lo, I am with you alway," the Master said it;
> I *know* it now, but once I only read it.

The tribute of Friends associated with him in his work of more recent years will convey to the wider circle of acquaintance the news of his passing and a brief sketch of his useful career, of whom it may be said, "Many will rise up and call him blessed":

"We are again called to record the death of a much beloved friend—J. Lindley Spicer—who passed on to the larger life May 18, 1928. He was not a member of Brooklyn Meeting, but had long been identified with New York Monthly Meeting, and had greatly endeared himself to our members. He met with a serious auto accident about three years ago, and while he recovered sufficiently to permit him to take a long looked for trip to the Holy Land, he never regained his usual health, and a few months ago the trouble became serious and death followed shortly. He is survived by his widow, Phoebe W. Spicer, his daughter Gladys S. Fraser and son E. Grant Spicer.

"J. Lindley Spicer was born at Gansevoort, N. Y., in 1854, of Quaker ancestry and a direct descendant of Elizabeth Fry. After

his early education he went to Friends School at Union Springs, later to the New York School of Philanthropy and Dr. White's Bible School. With this mental and spiritual equipment he devoted his life to religious and philanthropic work. He was an indefatigable worker and never tired in presenting the Gospel truths to the membership of the Church to which he belonged and had recognized his gift in the ministry.

"Among the outstanding activities of his life were the 14 years of work under the American Sunday School Union in the organization of Sunday Schools in neglected and out of the way mountain communities, during which time he was called the Quaker missionary; the seven years as Field Secretary of the Children's Home at Cincinnati; several years of fruitful work as Superintendent of New York Yearly Meeting; assistance in the organization of the International Police Christian Associaton, later becoming its Secretary-Chaplain, a position which gave him large place among the police force of New York, and later as Secretary of the Adult School to which he became very strongly attached. He loved to travel, to collect folk-lore of different races, antiques, rare Indian relics, minerals and shells, many of which he used in his illustrated talks. He gave unstintingly of his time and wealth of knowledge to the uplift and betterment of his fellowmen. A strong, earnest and devoted man has passed on."

ARTHUR D. RUSH

After an illness of two weeks, Arthur D. Rush, pastor of the Friends Church at Lawrence, Kansas, passed from works to reward in the Lawrence Memorial hospital February 1, 1928, in his 61st year. Born in Fairmount, Indiana, he was taken when a baby of six weeks by his parents John B. and Keturah Rush to Lawrence where he lived for twenty years.

Following the death of his father he moved with his mother to a farm near Haviland in 1887. Three years later he married Mary Olive Newlin and to them seven children were born, six of whom with their mother survive him.

A birthright member of Friends and converted in early manhood, he began his public ministry at thirty-six, his gift being acknowledged in 1908, and he gave eighteen years of service to his home meeting, Prairie Flower, near Haviland. He held many places of responsibility in the Quarterly and the Yearly Meeting and was always dependable, his great strength lying in his humility. He was a faithful pastor, a kind, considerate husband and father, his great sympathy endearing him to all who knew him. His call to become pastor of the Lawrence Church was a real test of faith, but true to his consecration and ever ready to follow the leading of the Spirit, he again proved his loyalty and allegiance to God, and in November, 1927, moved with his family to Lawrence. His last days were happy in fellowship with his Master.

REALIZING DIVIDENDS IN CUBA FIELD

Some ten years ago when the Friends church in Velasco was a small thatched building and Jose Reyes, one of the first Friends ministers, was pastor, a small boy about ten years old was drawn to the Sunday School by the sons of the pastor, whom he considered model boys. When the new building was constructed and the school organized by Emma P. Martinez in October, 1919, this little boy became a pupil in the third grade and passed from grade to grade until in June, 1922 when he passed the preparatory examination in Holguin and was ready for the high school. His father was a merchant with very small capital and thought it impossible to put him through high school, but influences more powerful than the difficulties that were encountered opened the way and our little boy, Jose Feria, entered Holguin High School and became the charge of Merle L. Davis, the Principal. Nothing brilliant or special marked his four years. He was considered a good boy and tried to do whatever was marked out for him. He did not always receive the highest grades neither did he fail on any examination. His was a steady progress that won the honor of "bachiller" in June, 1927.

The next thing in order for this boy, now nearly 19 years old, was to find something to do, as he could not go to the University. Puerto Padre was in need of a Christian young man as assistant in the school and helper in the Sunday School and church. When Jose Feria presented himself with a desire "to work" as he expressed it, the two needs seemed met as by divine guidance. He entered upon his work in September, 1927 and has been a valuable addition to Puerto Padre Mission. He is present in every church service and has organized a large class of boys in the Sunday School, most of whom attend the day school. He has given new impulse to the Christian Endeavor Society, conducts general exams twice a week and has conducted the Sunday night service three times. As a new teacher, his work is very acceptable. He wins the respect of the pupils and is spoken of as a good teacher. He seems to appreciate his opportunity and shows a desire to make good.

In a testimony given in the Christian Endeavor one night he spoke of the value of a Christian influence in forming the character of boys and girls and said, "I do not know what I might be tonight had I not come in contact with Friends church and school. No doubt I would be living a life of sin." On another occasion he told how he had learned to have faith in prayer and had so many times, when the way seemed dark, asked God to help him. He mentioned especially the times when it seemed that he could not continue in school. He inspires the young people and children to Bible reading, prayer and Christian living and seems to be gaining a more spiritual life for himself as he exercises his gifts and calling.

What is said of Jose Feria could be said of many other young people who have felt the impulse of Christian training in Friends' churches and schools and testify that what they are, they owe to Friends. It is a work of faith and cooperation. As the years go by they are being gathered in as the harvest of many co-laborers. One plants, another waters, but God gives the increase.

EMMA P. MARTINEZ.

Puerto Padre, Cuba.

THE GRAND REVIEW

BY J. LINDLEY SPICER

God will look for scars, not medals,
In the day of the grand review;
So press the fight with all your might—
To win, is up to you.
The Christ himself was marred more than
The sons of men. If beaten down,
Rise up again. Your heart, I'm sure,
Will be most happy, when
You pass in the grand review.

SOUTH SALEM MEETING

In Oregon Yearly Meeting there is an organization of the young people who feel a call to full time life service. There are over thirty members and they are united to help each other in their preparation for service and also in finding fields of labor, for in this small Yearly Meeting there are many more workers coming on than there are fields to be occupied at the present time. The South Salem Meeting, desiring to benefit from their ministry, and also to become better acquainted with them, arranged to have different groups of these young Friends conduct the Sunday night service for four consecutive weeks. Their messages and presence were very much appreciated and were blessed of the Lord to the good of many.

Wm. Perry and Abigail C. Haworth, who have been spending the past year with their son, Chas. C. Haworth, have returned to their home at Miami, Oklahoma. Their presence and services in the meeting while here have been a blessing to all whom they have known. William P. preached a farewell sermon the morning of May 6, prior to their leaving on the 8th. The attendance was much larger than usual as they have made many friends while residing here. They attended Denver Quarterly Meeting, May 12 and 13, and spent some days visiting a daughter and son near Denver, reaching their home May 20. They spent a very pleasant year in Oregon, being preserved in good health all the year.

Carl Miller, who was pastor here until two years ago, has returned with his family, from California for a short vacation with friends in Oregon, and to visit the mother of Mrs. Miller who lives at Springbrook, and is in poor health. They attended our meeting on May 20, to the great pleasure of all.

The peace work in this meeting is being vigorously pushed by Prof. S. B. Laughlin, who is chairman of the Peace Committee.

Last Lap of Journey Abroad

BY EMMA F. COFFIN

(Continued from Last Week)

The Bush House is the largest single building in London. The front portico bears the inscription "To the Friendship of English Speaking Peoples." The Commercial Attaché of the United States Embassy is in this building.

The Temple, situated between Fleet Street and the Victoria embankment was associated with the old crusading days and also with the literary history of the 18th century. The Temple buildings are majestic and the Temple gardens beautiful. The tomb of Oliver Goldsmith is just outside the Temple Church.

The street side of Staple Inn houses, (an Inn connected with law) is quaint indeed. Two little shops on the ground floor bear the labels respectively, "Ye Olde Stamp Shoppe," and "Ye Olde Baccy Shoppe." Passing through an archway one enters the Old-World-Courtyard with buildings on all four sides. Going through another archway we come to the beautiful Old-World Garden. The windows of Staple Inn were shattered by an enemy bomb in 1915.

Grays Inn covers an extensive area, and has lovely gardens and well kept lawns. It, too, was formerly connected with law. Lincoln's Inn Fields is a large square which in U. S. A. would be style a *park*. Lincoln's Inn is another one of the Inns of Court. We found pleasure in visiting all these. The National Gallery, too, is of untold interest, with its many choice paintings by the masters. And the Portrait Gallery, also, has portraits of eminent persons, that are very lifelike; as ready to speak to the onlooker.

The visit to Bunhill Field, a Nonconformist cemetery of the "past," was a strange experience. It covers only three acres but is said to contain 120,000 bodies, although upon the surface there is only room for 6000 tombstones, which are high and wide, once white, but now more or less black with age. The oldest readable date is 1678. I was glad to stand beside the tomb of John Bunyan who died in 1688. I read when a child, Bunyan's "Pilgrim's Progress." One walks softly through this old silent city of the dead. Then too, the Wesley Church, near by, where John Wesley preached many years; the house in which he lived, his grave and monument, all remind one of the history of those early days. But the most thrilling of all was the visit to the Friends Bunhill Field, the burial ground where rests the body of our own George Fox, born 1624—died 1690. Like Paul, "In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft," yet strong and true to his convictions. One's heart-blood grew warmer and the pulse quickened as one lingered near the grave. Large memorial buildings to the Society of Friends are near at hand.

Last but not least is the new Friends House, the Yearly Meetinghouse, located on Euston Road. It is a large square building having city streets upon three sides and a nice English garden, with walks, flowers and seats, upon the fourth side. The house is built around a large court with cement floor and with a cheering fountain in its center. Friends House has only been in use two years. In the basement are cloak rooms for men, for women, large lavatory rooms for both; also a tea-room where meals are served each week-day. Upon the ground floor is a bookshop or Centre, a library, three large committee rooms which may be thrown together, the central offices, the Small Meetinghouse and the Large Meetinghouse. The Small Meetinghouse is used by the local Friends Meeting on Sabbath morning. I have been privileged to attend several meetings and have found blessing in so doing. The Meeting for Sufferings is held here once each month. I have attended these sessions regularly by invitation of the Yearly Meeting secretary, my Minute having been read at the first session at which I was present, at which time a generous welcome was given. It is gratifying to become, at least partially acquainted with the work of English Friends.

Another gathering which meets in this room each Tuesday at the noon hour is a good class of citizens to hear an address upon some vital question given by a prominent speaker. The Large Meetinghouse is used for the Yearly Meeting sessions, for public gatherings of various kinds and especially for Sabbath evening meetings to which the public is invited. Upon the next floor is a large Institute room with tables covered with magazines, including THE AMERICAN FRIEND, newspapers etc. Certain evening meetings are held here: one which we attended being that of a debate, "Resolved, that the American Pastoral System, with modifications, be adopted by English Friends." Very interesting—Negatives won. On this floor, too, are other offices and committee rooms and a large parlor for women with tables, easy chairs and sofas. On the top floor are more offices used by committees dealing with Home Missions, Peace, Temperance, Tract Associations, Library, War and Social Order. The Art Gallery, too, is on this floor. A group of sixty persons is required regularly for the execution of the Yearly Meeting work at Friends House, and there are many activities which cannot here be mentioned for lack of time and space.

During the War, about 250 Conscientious Objectors suffered imprisonment, together with all the cruel, harsh treatment which accompanied it. Other leading Friends of the Yearly Meeting were in prison for months on account of distributing peace literature. Such is war.

London Yearly Meeting opens the evening of the 23rd, hence we will have opportunity to attend several sessions, which will be a coveted privilege.

America! America! Our next stopping place! With heartfelt gratitude for the Eternal Presence and care of the Great "I Am." EMMA F. COFFIN.

Address for a few days, % Earle P. Coffin, 231 North Main Street, Dayton, Ohio.

TIMELY ITEMS FROM THE A. F. S. C. OFFICE

Some time ago we asked for volunteers for some work in the Kentucky Mountains. There were applicants for this particular job from all over the U. S. We knew it would appeal to people and were very glad to have so many interested inquiries. It has been quite a problem to decide, but we finally appointed two Earlham College girls, Elizabeth Barton and Carolyn Nice. They are going down to Quicksand, Kentucky, near which the Robertson Experimental Station is located, directly college closes, and we shall be having letters from them to share with you soon afterwards, we are sure.

The Service Committee is still busy in the coal fields. Grace Brown, of George School, Pa., has gone back to Barnesboro, Pa., for several weeks. Helen Potts and Dorothy Dunning, third-year medical students at Columbia University, have agreed to help develop a community welfare program for the children during the summer. Helen Potts goes to Barnesboro, June 15. Then early in August her place will be taken by Dorothy Dunning. So our present arrangements are for a representative of the Service Committee to be in Barnesboro all summer.

The feeding in the schools stopped when the schools closed early in June. But there is to be some milk given to pre-school children and to severely undernourished children through the summer. Garden seeds have been distributed and many little plots of gardens are growing bravely. The important thing our workers must do this summer is to develop the contacts already made through the relief work. If we can encourage the townspeople themselves to develop welfare work as a community—if we can bring the various church groups together for a common progressive project—we will build up a community feeling that will be of real service in the event of a continuation of the strike or in the event of its settlement.

O. Benjamin Gerig, who has been serving as Field Secretary for the New England Branch of the American Friends Service Committee, has resigned and is planning to spend this next year studying in Europe. He has been doing some very effective work, and will certainly be missed by the Committee.

QUAKERDOM · AT · LARGE

Alfred Osborn and wife of North Weare, New Hampshire, were welcome callers at the Central Offices on June 7. They had come west to attend the Commencement exercises at Earlham College, their son Winslow Osborn being one of the graduates.

Another of our recent callers was Clay Treadway, a member of the faculty of Hampton Institute, Virginia. He is to take graduate work in Economics at Ohio State University at Columbus this summer.

During the enlarging of the broadcasting station WLBC at Muncie, Indiana, Wm. J. Sayers, the station chaplain, gave a series of addresses on Sunday afternoons to Friends at Pendleton. The station will be ready for use on June 17 when, at 2 p. m., William J. Sayers will again speak and the Muncie Young Friends choir will share in the program. Interested Friends will note the time for listening in.

Frederick J. Libby's theme at the General Conference of Friends at Cape May, N. J., as announced, will be "An Intimate Picture of the Progress of Peace." S. Archibald Smith, principal of Friends Academy, Locust Valley, N. Y., will speak on "A Faith that Regenerates." Other speakers will be Arthur Morgan, president of Antioch College and Albert Edward Wiggam of the editorial staff of the *American Magazine*, who will speak on "What Civilization is Doing for Us."

Lila Henley, of Los Angeles, who, accompanied by her little daughter, was on her way to her old home in Maine for a summer's visit, brightened the Central Offices one day last week and renewed her former Staff associations. Her husband, David E. Henley, pastor of the Los Angeles Friends Meeting, was to receive his Master's Degree in the field of Sociology at the University of Southern California on June 9. His thesis, "Social Values of Quakerism," is highly spoken of by his professors.

The Quadrennial Meeting of the Federal Council of Churches to be held at Rochester, New York, December 5-11, marks the twentieth anniversary of the establishment of the Council. Preliminary to that meeting and in recognition of the anniversary, Dr. S. Parkes Cadman, President of the Council, has appointed a Committee of One Hundred to prepare certain studies in the field of church union and cooperation to be presented at the Rochester meeting for consideration. Friends appointed on the Committee are: Mrs. Edward Harmer, Moorestown, N. J.; Rufus M. Jones, Haverford, Pa.; J. Henry Scattergood, Villa Nova, Pa., and Walter C. Woodward, Richmond, Indiana.

Some two thousand people filled the city hall in Hull, England, at the recent public anti-slavery meeting which had been organized largely by Friends, and was presided over by the Lord Mayor. A resolution was passed rejoicing in the liberation this year, through the action of the government, of upwards of two thousand slaves in Sierra Leone, and that the League of Nations was actively prosecuting the task of aiding liberation in other lands; also pledging itself to assist by all legitimate means in the work of emancipation.

Since 1924 it has become an annual event at Penn to devote one chapel hour to our beautiful portfolio "The Holy Experiment" illuminated by Miss Violet Oakley and given to the college library by Mrs. Maria C. Scattergood of Philadelphia. This year the occasion was unique in that President McCracken, in addition to telling the students about the donor and the book itself, gave a most interesting talk on the principles and practices involved in William Penn's holy experiment in government. Incidentally, the President, true to his principles and the subject in hand, gave a peace address withal.

Friends are well represented on the nation-wide Committee on Militarism in Education, which includes a galaxy of the country's distinguished educators and publicists. Wilbur K. Thomas is one of the two Vice-Chairmen, Wm. B. Harvey is a member of the Executive Board and the following are on the National Council: J. Elwood Cox, Hannah Clothier Hull, Rufus M. Jones, Frederick J. Libby, A. J. Muste, James Hoge Ricks, W. Carson Ryan, Helen and Mary Seabury and J. Henry Scattergood. This committee, whose field of peace education is confined to our educational institutions, is doing a strategic work and is leading a movement that is making progress against great odds. It must depend for support upon those who care enough to contribute to the cause. Contributions from one dollar up may be sent to the Committee, 387 Bible House, Astor Place, New York City.

The man above all others who has brought the "Simplified Calendar" to its present state of popularity is Moses B. Costworth who, in 1888, as statistician of the Northeastern Railway, England, was forced to study the defects of the calendar because "it was his duty among others to explain increases and decreases in the net earnings of the Company each month." In 1902 he published a 540 page book entitled "The Rational Almanac," in which he elaborated his now famous "Simplified Calendar." For many years he has devoted his entire time to the furtherance of this movement, believing that its adoption would be of well-nigh incalculable value to humanity. Twenty years ago the Royal Society of Canada, a leading scientific society in the Dominion, invited him to present his plan, and in 1922 he presented it at Washington, D. C., before a convention called by the Liberty Calendar and other associations. He attended the Five Years Meeting, last October, as a delegate from Canada Yearly Meeting.

Alexander C. Purdy of Hartford Theological Seminary gave the Commencement address before the graduating class of Friends University, Wichita, Kansas, June 4. "The best Commencement address ever given at Friends University in all her history. It was *fine* and well received. About 800 present," writes our correspondent. In his address on the New Frontier of Civilization, Dr. Purdy pointed out the difference between culture and civilization. "The frontier of civilization has been pushed back by science and is no longer geographical. Culture in time will be available to all and mere location will not insure civilization to our posterity. The real frontier is spiritual, not material. We are living in the honeymoon of the world, but the rose light will fade and the orchestra move on to the next wedding, for these new toys of science have not changed the fundamental relations of life. There is no mechanical process that will bring the golden age." During the exercises a moment of silence was observed in tribute to the late Edmund Stanley, president emeritus, and the late Dr. Thomas J. Carter, president of the board of trustees.

How William Strang, a Scotch Presbyterian who came to know and love Friends despite their attitude on the war issue which proved a barrier, became convinced is told in *The Friend* (London): "It was during a visit to a clinic in Cologne in 1921 that I changed my mind. The doctor, who looked a typical army surgeon, who had been showing us round, turning back the coverlet from the most emaciated atom of humanity I had ever seen said, 'Das ist mensch'—'That is human.' Never have I heard more pity and pathos crowded into three monosyllables. I felt a tightening about the throat as I heard him, and it

FRIENDS AT FT. WAYNE

If you know of Friends moving to Fort Wayne, Indiana, or who are already residing there, kindly notify R. W. Bond, 2949 Holton Street, Fort Wayne, or Dora Bundy 529 Montgomery Street, giving name and address that they may be made acquainted with Friendly interests in the city.

was not all sympathy with the little innocent victim of the war that brought it there. Looking into the man's face I thought some such look must have been on the Master's when he pronounced woe on anyone who offended against any of these little ones. I remembered how during the past week more than one of my hostesses had asked, 'Were you ever really hungry during the war?' and although the British blockade had never been mentioned, the sight of that starveling brought the diabolical nature of that and its German counterpart, the submarine campaign, vividly home to me, and a sense of guilt and shame overpowered me. I was an accessory before the fact. I felt that if we ordinary folk, who by our apathy allowed such things to come about, had our deserts there would not be enough 'millstones' to go round. After that, convinced that war and Christianity were incompatible, I applied to the Society of Friends for membership. I was accepted, and am now a Quaker."

NEWS OF OUR MEETINGS

After nearly nine years service as pastors at Woolson Friends Meeting, near Richland, Iowa, John H. and Mattie M. Hadley will go to Honey Creek and Chester meetings succeeding Robert N. Culbertson. Their new address is New Providence, Iowa.

Under the direction of Allen H. Mendenhall, chairman of the committee on Literature and Peace of New Salem Monthly Meeting, an illustrated lecture on Peace was given by E. Howard Brown, pastor of Union Street Friends, Kokomo, Indiana, May 17, at the M. E. Church in Greentown, Indiana. The large audience was much interested. A group of young ladies of the Union Street Christian Endeavor came with their pastor and rendered two vocal numbers appropriate for the occasion. An offering was taken to aid in replacing their piano destroyed by fire in their church some weeks ago. A Quaker collection in a Methodist Church was something out of the ordinary. Mrs. Gail Freeman of New Salem Meeting favored the audience with a solo. A temperance program was given May 27, at New Salem Meetinghouse under the care of the Temperance Committee when Joshua B. Freeman gave a short address and paid high tribute to the faithful W. C. T. U. workers in helping to bring in prohibition. Six W. C. T. U. women from Greentown and community gave entertaining and instructive readings before a full house, which called forth many expressions of appreciation.

A successful Vacation Bible School closed at Grassy Run Friends Meeting, six miles west of Sabina, Ohio, on Sunday morning with a program for Children's Day, when the greater part of the fifty children who had attended put on the work they had been taught in the school. Baskets of beautiful iris and peonies adorned the room and after the program a red peony was given to at least one child of each family. Clyde O. Watson, Grant Fairley and his wife of Wilmington were present and brought Anne Cossum and her three little girls dressed in Chinese costumes. The girls aided their mother in giving a wonderfully interesting account of their missionary life in China. On Saturday afternoon preceding a picnic supper for the children was held in the grove.

William O. Fox, pastor of the Friends Church at Spiceland, Indiana, has done very efficient work during the past two years, and the pastoral committee and the church at large are much gratified that he has accepted the call for another year. The Daily Vacation Bible School that began on May 28 is doing fine work and will continue for a period of three weeks. Almost one hundred are enrolled but on account of the rain and cold only seventy-six are in regular attendance. Children's Day will be on June 17, when the pageant "Smiles and Sunshine" will be presented.

INTERNATIONAL SUNDAY SCHOOL LESSON

June 24, 1928

Review: Jesus the Savior.

Golden Text: Choose you this day whom ye will serve. Joshua 24:15.

DAILY READINGS

M.—The Glorified Savior. Mark 9:1-10.
T.—The Serving Savior. Mark 10:35-45.
W.—The Triumphant Savior. Mark 11:1-10.
T.—The Teaching Savior. Mark 12:1-12.
F.—The Suffering Savior. Mark 15:1-15.
S.—The Living Savior. Mark 16:1-8.
S.—The Mighty Savior. Zeph. 3:14-20.

With this lesson we end our present study of the "gospel of Jesus Christ, the Son of God" as written by Mark. The quarter's study began with Peter's great confession of Christ at Caesarea Philippi. Let us first review in large outline the entire three years of Jesus' ministry.

I. The Opening Events. These were John's ministry, Jesus' baptism and temptation.

II. Early Judean Ministry. Only John tells of this early work in Jerusalem, including the two days' ministry in Samaria. (See John chapters 2-4).

III. The Galilean Ministry. He is rejected at Nazareth, and moves down to Capernaum. Calls four disciples, then Levi, and finally the twelve. Makes two or three preaching tours of the cities of Galilee. Preaches the great Sermon on the Mount. Encounters growing opposition. Performs many miracles of mercy. Sends the twelve out on a preaching tour. Retires with the disciples into Tyre and Sidon, returning through Decapolis. Retires again northward through Caesarea Philippi probably to Mount Hermon where he is transfigured. The disciples confess his Messiahship. Returns to Capernaum. Makes an autumn visit to Jerusalem (according to John 7 and 8).

IV. The Perean Ministry. Sends the seventy out on an evangelistic tour. Makes final departure from Galilee. Visits Martha and Mary. Raises Lazarus from the dead. Retires to the city of Ephraim. (John 11:54). Comes up to Jerusalem through Jericho.

V. Passion Week. The triumphal entry. Cleansing of the temple. Answers the opposition of the authorities. Eats the Last Supper. Betrayed, arrested, tried, mocked, and killed. Buried in Joseph's tomb.

VI. The Forty Days. Rises from the grave. Appears to the disciples and others in and about Jerusalem. Meets with disciples in Galilee. Ascends into Heaven.

QUESTIONS ON THE LESSONS

1. *The Suffering Messiah.* Does saving others always involve some suffering? Does discipleship today involve any cross-bearing? Illustrate. What are the compensations for suffering for others?

2. *The Resurrection.* Unto how many people did Jesus appear? (See I Cor. 15). Can one believe in God and not believe in life after death? Can we know that we have passed from death unto life?

3. *Transfiguration and Service.* Is prayer a transfiguring power in your life? Is it right to seek for mountain-top experiences of God's favor? Can we serve effectively without regular, secret, strengthening communion with God?

4. *Jesus and the Home.* Is Jesus' rule regarding divorce practical for our day? What is the attitude of the Church on this question? What measures can we take to perserve for the children the environment of a Christian home?

5. *The Costs of Discipleship.* How hard is it for a camel to go through the eye of

SUMMER READING

Fiction Suitable for Old and Young

BLOSSOMY COTTAGE	Perry	$ .75
DAWN	Bacheller	2.50
THE GLASS WINDOW	Furman	2.00
THE GODDESS OF MERCY	Stewart	2.00
THE HIDDEN YEARS	Oxenham	2.00
THE LAUGHING BUDDHA	Stewart	2.00
NANCY LLOYD	Thomas	2.00

FRIENDS BOOK AND SUPPLY HOUSE

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a needle? Wherein lies the danger of richness today? Name some of the needs of the world that have a real claim on our money?

6. *Greatness through Service.* Is it right to seek for places of responsibility and honor? Which is worse, to have church members scheming to get into offices, or scheming to keep out? Does this rule for greatness apply also to the Church as an institution?

7. *Jesus Enters Jerusalem.* Just how much enthusiasm are we exhibiting for Jesus? Are we willing to let our property go when "the Master has need of it?" Can we receive praise and still keep humble and go steadily about our Father's business?

8. *Jesus Teaching in the Temple.* Is it right that we should obey the state always, and throw the responsibility for our actions upon it? What does it mean to love God? Do I love my neighbor as myself when he happens to be Chinese or Negro?

9. *The Wicked Husbandman.* What part has God had in shaping my own life to bring forth fruit for him? What are the fruits he expects from us as individuals? as a Church? as a nation? How do men today try to misappropriate their resources?

10. *Jesus Facing Betrayal and Death.* Do we as Friends really experience that inward communion with the Lord which we believe makes superfluous the outward observance? Do we "eat his flesh and drink his blood" until we are built up in his likeness? Can we say that we bear the marks of the Lord Jesus in our bodies as did Paul?

11. *The Arrest and Trial.* In what ways was the trial of Jesus illegal and unjust? What does the arrest and trial show us as to the greatness of Jesus? How are men answering today the question of Pilate in Mark 15:12?

12. *The Crucifixion.* Has the fact of the crucifixion been a source of strength to your life? In going to the cross, how was Jesus true to his own teaching? Is he who was lifted up drawing all men unto him?

L. W. REYNOLDS.

Lynnville, Iowa.

BIRTHS

EASTBURN—To John Minor and Martha Esther Eastburn, at Skiff Memorial Hospital, Newton, Iowa, May 25, 1928, a son, Charles Frederick, grandson of Charles O. and M. Olive Whitely of Oskaloosa, Iowa.

MARRIAGES

VOTAW-BROWN—At Tacoma, Washington, June 3, 1928, Marjorie Esther, daughter of Dillon H. and Alice C. Brown, and Wendell Votaw.

DEATHS

EDWARDS—At Reid Memorial Hospital, Richmond, Ind., June 5, 1928, after a serious operation, Anna J. Edwards, widow of John M. Edwards, aged 56 years. She was a member of Whitewater Monthly Meeting. Two daughters, Evelyn E. Watts and Marjorie E. Kessler, and one son John survive her. Interment at Middletown, Indiana, by the side of her husband and eldest daughter.

HARVEY—At his home in Spiceland, Indiana, May 22, 1928, Charles Boon Harvey, son of Henry and Rebecca Harvey, in his eighty-third year. He and his wife celebrated their fifty-seventh wedding anniversary just eleven days before his death. For forty-two years he was a member of the Friends Church, and after their moving to Spiceland served as a trustee of Spiceland Academy for more than fifteen years. Besides his widow, four daughters survive him.

HUBBARD—At his home near Spavinaw, Oklahoma, May 19, 1928, Joseph Asher Hubbard, aged seventy-eight years. Born in Henry County, Indiana, he moved to Jasper County, Missouri, at the age of twenty and here later married Angelina Green. To this union eight children were born of whom five are living. In 1886, the family moved to what was then known as the Indian Territory. A brother of Jeremiah Hubbard, a well known Friends minister of this section for many years, he was a member of Miami Friends Meeting and was a conscientious Christian man. He was an earnest student of the Bible and died in the faith which is founded upon the word of God.

OPEN FOR SERVICE

Since we are concluding our work at Courtland Avenue, Kokomo, Indiana, we shall be glad to consider inquiries from Meetings that may desire pastoral service for the ensuing year. Details may be adjusted by correspondence. Address HOMER G. BIDDLECUM, 1310 S. Courtland St., Kokomo, Indiana.

SCHEDULE OF YEARLY MEETINGS

With time and place of meeting and name and address of Presiding Clerk.

California: Whittier, California; June 18; Allen U. Tomlinson 132 South Friends, Whittier, Calif.

New England: Oak Grove Seminary, Vassalboro, Maine; June 22; Lindley M. Binford, 169 Concord Street, Portland, Me.

Canada: Newmarket, Ontario; August 2; Arthur G. Dorland, University of Western Ontario, London, Ont.

North Carolina: Guilford College, N. C.; August 7; L. L. Hobbs, Guilford College, N. C.

Wilmington: Wilmington, Ohio; August 13; C. Clayton Terrell, New Vienna, Ohio.

Western: Plainfield, Indiana; August 20; Albert L. Copeland, Paoli, Ind.

Indiana: Richmond, Indiana; August 27; Percy M. Thomas, Fairmount, Ind.

Ohio: Damascus, Ohio; August 20; Ralph S. Coppock, Alliance, Ohio.

Iowa: Oskaloosa, Iowa; August 27; Stephen M. Hadley, Oskaloosa, Iowa.

Baltimore: Sedley, Virginia; September 26; John R. Cary, 205 Morris Building, Baltimore, Md.

Kansas: Wichita, Kansas; October 13; Edmund Stanley, 1813 University Avenue, Wichita, Kans.

STUDY BOOKS FOR 1928-29

Woman's Missionary Union

Foreign Theme—AFRICA

Friends of Africa—by Jean Kenyon Mackenzie	.75 & .50
The New Africa—by Fraser	$1.00 & .60
Livingstone, the Pathfinder—by Basil Matthews	1.00 & .75
Black Treasure—by Basil Matthews	.75 & .50
Camp Fires on the Congo—by Springer	.75 & .50

Home Mission Theme—WHAT NEXT?

What Next in Home Missions?—by Wm. R. Shriver	$1.00 & .60
A Course for Leaders—by Mary Jenness	1.00 & .60
Windows into Alaska	.75
Programs for Auxiliaries	(each) .05
Suggestions for Leaders for each Study Book	(each) .15

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LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS
4413 Indiana Ave. Take Indiana Surface Car, or South Side Elevated to 43d. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month is Suburban day, with luncheon served at 12:30 and Discussion Group meeting at 2:00. Willard H. Farr, Clerk, 6024 Dakin St. Telephone Kildare 0872. Names and addresses of Friends coming to Chicago should be sent to the above address.

CINCINNATI, OHIO
Cincinnati Friends Meeting is held in the Carson Lodge Room, 218 Ludlow Avenue, Clifton, Cincinnati, Ohio. Bible School, 10:15, and Meeting ofr Worship,11 a. m. Ministers, Henry G. and Jane Sumerhayes, address, 321 East 33rd Street, Covington, Kentucky. Visitors welcome.

DETROIT, MICHIGAN
Detroit Monthly Meeting of Friends, 2691 Joy Road, near Linwood. Take Fourteenth or Clairmount cars. Bible School 10:00 a. m. Meetings for Worship, 11:00 a. m. and 7:30 p. m. Christian Endeavor, 6:30 p. m. A cordial invitation to all friends everywhere. Pastor Ira C. Dawes, 2662 Pasadena Ave. Phone Arlington 7532J. Church Phone, Euclid 4088.

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